

# **The Lutheran.**

**God's word and Luther's teaching will never perish.**

**Second volume. 1845—1846.**

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# The Lutheran.

**"God's word and Luther's teaching now and never perish."  
Edited by C. F. W. Walther.**

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## **Editor's preface to the second volume of the "Lutheran".**

When we took over the publication of the present journal a year ago, we did not do so at all in the awareness of our capability for such an undertaking. Rather, as in the case of the outbreak of a conflagration, in the absence of stronger people, even the weakest person feels called upon to run to help as much as he can, so also only the state of emergency, in which we saw our dear Evangelical Lutheran Church, made us so bold to come out publicly with our little testimony for it. In this we relied on the gracious assistance of Him who looks on the lowly, and not only held ourselves firmly assured of the strong support promised to us by some fellow believers, but also gave ourselves over to the quiet hope that we would be able to fight for a while for the most important, most holy cause, If, for a while, we had led the fight for the most important and most sacred cause, namely for the truth of God, with an untrained hand, then a more talented and practiced person would certainly soon be reminded of his calling, take the lead in our place, and show that what we so weakly defended was and remains the invincible truth.

As for the first two reasons for our confidence at the beginning of our work, we have not been deceived in our hope. God has graciously helped us so that we have not been disgraced with our weak testimony. For this, his holy name is praised and blessed forever and ever. Our dear co-workers have also fulfilled their promise, so that the journal owes its regular appearance first of all to their contributions. We cannot leave this unmentioned either, but must praise to the glory of God that the members of the local Lutheran congregation have gladly made sacrifices so that the journal, as a confession of their common faith, could continue to exist despite the very small readership. However, as much as we would have liked to leave our "Lutheraner" in the hands of another more skillful editor, and as much as we would have liked to see a wider distribution of the magazine in this case, we do not know what to do with it.

and a richer blessing of the journal, our efforts for this purpose have been in vain; on the contrary, dear friends have encouraged us to let the journal continue to appear under our name. So we do not want to refuse, as long as it pleases the Lord and as much as he gives us grace, to continue the work. To Him, for whose honor alone it is undertaken, be it further commanded.

Before concluding this preface, we consider it necessary to comment on the tendency and character of the "Lutheraner", i.e. on the actual purpose and the principles that guide us in editing it. It has been reported that quite a few people are offended by the fact that the "Lutheraner" contains less purely edifying essays and mainly polemical (controversial) ones. Some have therefore not hesitated to publicly accuse us of quarrelsomeness and to encounter us as an enemy of active Christianity. We therefore declare once and for all the following.

Although we do not allow ourselves to pass judgment on editors of Christian periodicals who pursue with them primarily the purpose of edification, and although we are heartily pleased about all the good that is brought about thereby, we are nevertheless of the conviction for our own person that we should not accustom Christians to spend the time that they can devote to daily edification of their souls preferably on reading a (often lengthy) newspaper. If we do not want to say anything at all about the unedifying nature of many of the submissions that are supposed to be edifying, we are convinced that the quantity of so

many different, mostly small, though truly edifying essays, when they are found in the religious newspapers, only distracts the reader's mind and produces a certain spiritual sweet tooth in him, but it cannot possibly serve to give a soul the whole counsel of God for our blessedness in a coherent way, from step to step, and thus lead it further and further. Should it not rather be the duty of Christian newspaper writers to guide the readers to read the Bible diligently and daily first and foremost?

and thus draw from the original source itself? - Then the Christian church possesses such a large stock of old sound, thorough, complete, witty books of edification, written out of high experience, that now, when one asks in vain for such fathers in Christ as the writers of those writings were, one would like to call out to everyone with the preacher Solomon (12:12): "Beware, my son, of others more; for there is no end to much bookmaking. For our part, we think that as far as the promotion of edification through books is concerned, we could do nothing better than to read above all the excellent works of Luther, \*) Brentius, Hieronymus Weller, Martin Chemnitz, Johann Gerhard, J. Arndt, Heinrich Müller, Scriver and others and to recommend them urgently to all Christians. We, at least, think that, in view of the existence of these precious instructions for true, living Christianity, written for all times, there is no need for our writings for the promotion of general edification, indeed, that we should do everything in our power to see to it that

Unfortunately, Luther's writings are the least in the hands of the people, since after the first printings they were mostly published only as a whole, but very rarely individually. The whole of Luther's works have therefore been bought only by scholars and are now modern as a rule in their libraries. We do not even want to talk about America. There, as is evident, there is such a lack of familiarity even among Lutherans with Luther's writings that it cannot be lamented enough. Here in this country, it is no longer remarkable when even a "Lutheran" writer makes Luther, in his unfamiliarity with what he has written, into a rationalist, sometimes into a sacramentalist, sometimes into a biased semi-papist. If, therefore, Luther's writings are not brought back into the hands of the people, there is good reason to fear that the poor people here will finally have to accept in good faith as Lutheran everything that is sold to them in exchange, even if it were something that Luther himself once fought with divine zeal as a false doctrine corrupting the soul. Therefore, we cannot but take this opportunity to draw the reader's attention to the renewed subscription notice below for a reprint of Luther's Hauspostille, and especially to remind our honored brothers in the ministry, who are interested in spreading Lutheran doctrine, what great treasure they would bring to their congregations if they induce the members of the same to acquire that precious book. - Two years ago the Church and Home Postilion was to have been published in Buffalo, but unfortunately this beautiful enterprise failed because of the indifference of the Lutherans and their pastors. God grant that the new attempt in New York may not again be in vain to our shame.

have that those and other old core books are never forgotten, nor displaced by newer writings written in self-made devotion or not flowing from thorough experience.

It is different with the doctrine. It always needs new defense against ever new attacks on it, against ever new falsifications and against the old heresies that appear again and again, at least in a new guise. Therefore, in publishing our "Lutheran" we will continue to keep in mind the purpose of primarily promoting the knowledge of the right doctrine and to serve our readers in these tempting times as a guide to help them, warning them against the unbelief and false faith that the numerous false prophets of our day preach orally and in writing. All the uncharitable judgments, to which we have already fallen and might still fall, will not shift our goal. Not only do we realize through God's grace what a precious treasure pure, unadulterated doctrine is and that it alone is the right foundation for true, unfeigned godliness; we are also aware that we are by no means writing out of quarrelsomeness or ambition, nor with spite in our hearts, but out of pure love for His truth and for the salvation of our erring brethren, which God has worked in us; Finally, we have the consolation that we are not alone, but have as our predecessors and models in our struggle all the holy prophets and apostles and Christ, the most holy Son of God Himself, in that they, with the greatest love, have shown nothing less than the holiest earnestness against false teachers and against every departure, even the slightest, from revealed truths, and have fought against them with preaching and writing to the death. Therefore, we want to continue to follow them joyfully, not to turn our backs on the unfavorable judgments of the world and those who belong to it, not to turn our backs on our striving, and only to strive to one day be found to be a faithful steward.

We repeat, however, that we will never lose sight of the fact that it is due to us above all to come out in unfeigned humility and modesty, since we ourselves have gone astray before, but the more we have experienced ourselves, But the more we have experienced ourselves what a corrupting influence even an error connected with self-chosen humility and self-denial can have on our whole life for time and eternity, the more we consider it our duty to testify against it wherever it is found and wherever we can only hope to do some good by our small testimony.

Will God further bless that through the "Lutheran" in this time of indifferentism in such and such a reader the conviction of the importance of the purity of the doctrine is awakened or the one and other in the same is strengthened, we will consider ourselves more than amply rewarded for our little effort.

### **The Sacrament enthusiasts Repeal the Article of Justification! and lead to the works.**

So Luther writes:

"Behold, what do our new flocks and enthusiasts do but lead the people to works? The Anabaptists, what do they do, what do they teach? They say that baptism is nothing; they take away from baptism pure grace, that there is no grace and mercy of God, no forgiveness of sins in it, but a sign that you are pious; and you must be pious before you are baptized, or baptism is a sign that you have the same piety. They take grace away from baptism, and leave me there a mere outward sign; there is not a speck of grace, but it is cut out altogether. So when the grace of Christ is gone from baptism, there remains a pure work. So in the sacrament of the Lord's Supper, the revelers take away the promise that is offered to us, saying it is bread and wine if you eat and drink it. Then the grace offered to us in it is also cut away and denied. For so they teach: You do a good work in confessing Christ alone; and if you only eat and drink the bread and wine in the Lord's Supper, there must be no grace. Thus it is, that if any man fall away from the first commandment (and trust in other things than in God, who commendeth to him his grace and mercy), he soon setteth up an idol and a work in which he trusteth.

The zealots of this day all also practice the first commandment, saying, "We also proclaim grace and mercy through Christ, and do not reject the article of the first commandment," and saying, "I, Luther, lie to them. But look at them, they confess that Christ died, hung on the cross and made us blessed, that is true; but they deny that by which we get him, that is, the means; the way, the bridge and the path, they break down. - It is like and goes with them, as if I preached to a man, that I have a treasure, and yet

would not give him the keys to it; what good would this treasure do him? - Therefore the zealots also say much about God, about the forgiveness of sins and the grace of God, even that Christ died, but how I obtain Christ, and how grace comes to me, that I get it, that we come together, there they say: The Spirit must do it alone, lead me on the monkey's tail, say that the outward oral word, baptism and sacrament is of no use, and yet preach about grace. That is to proclaim the treasure to me and to say fine about it, but the key and the bridge are not the same.

taken away, so that I can come to the treasure.

God has therefore ordained that this treasure be given and presented to us through baptism, the sacrament of the Lord's Supper, and outward words. For these are the means and instruments by which we come to God's grace. They deny this - You must, they say, have the Spirit: but how I can have the Spirit, they will not let me have. Well, how can I get the Spirit and believe, if they do not preach the Word of God to me and give me the sacraments? I must have the means, for "faith comes by hearing, but hearing by the word of God," Rom. 10:17. Summa Summarum: No mob can arise, it must run against the first commandment, and must reject Christ, and in this article all heretics are gathered together in one summa.

God never wanted to have worship in the world without external means. In the Old Testament, he gave the Jews a way to find him. But as our enthusiasts now run away from this way, which God gave us in the New Testament, so the Jews also left the same way and sought other ways. God cannot be our God, if he gives us something external, in which we find him, as, the oral word and the two sacraments. If I do not grasp God through external things, how can I meet him? Therefore all heretics have been against the first commandment, and have trespassed against it in all manner of works of men, and have cut off the promise and grace of God which is contained therein." Luther on Deut. 4, 28.

From these important words of Luther, the beloved reader sees that the present sects falsely refer to Luther. They often preach and write that if Luther came again, he would praise them highly as his true successors, and reject the Lutherans, who now still place their trust in Word and Sacrament, as unborn sons. But they claim this either against their own conscience or because they have never read Luther's writings. If they did so, they would soon realize that Luther not only fought against the pope, but just as zealously against those who boast of the spirit and disdain the letter of God's word and the holy sacraments and blaspheme the trust in them as a dead Christianity. Therefore beware, dear Lutheran Christian, and do not immediately trust, even if certain preachers exalt Luther. The Pharisees also built magnificent tombs for the holy prophets!

(Sent in by Rev. O. Fuerbringer.) **Rationalism and the Bible.**

**Recently, a book was published: "Ueber Religion und Christenthum, eine Auf**

forderung zu besonnener Prüfung an die Deutschen in Nordamerika von Fried. Münch, Hermann, Mo., 1845, printed by Mühl and Strehly." This writing would probably never have been publicly considered by me if the editor of the "Lutheran" at St. Louis had not assured me that it was of influence on the religious sentiments of our countrymen in North America. At the request of my friend, I have taken on the thankless task of describing in a few lines the untenable and dishonest aspects of nationalism, which can never be sufficient for all deeper religious meaning, even without the enlightenment of Christianity. \*) Although the same has been done sufficiently by the most gifted men of earlier and later times, it seems necessary in our new homeland to raise one's voice against the above way of thinking, the lower the level of scientific education most Germans unfortunately stand in this country and are exposed to the influence of unscrupulous nationalists. That is certain, the right thinking about religion must always lead to the ardent hope and the certain faith of a divine revelation; but this does not take place with anyone whose will is not first inclined to lend an open ear to the truth; the malice of the will is the main cause why so many do not come to the realization of truth. Truth is a thing that not only enlightens the mind, but at the same time breaks and changes the will; and he who recognizes the unholy and the reluctance of his will has already a sure sign that he is seized and drawn by the spirit of truth. May the merciful God grant that the present sheets may contribute something to the healing of our deceived compatriots! This is the heartfelt wish of the sender and the only reason why he appears against a vain stranger, with whom he otherwise certainly shares the love of true civil liberty and freedom of conscience.

After an attention-grabbing entrance, Mr. Münch first speaks with easy popularity about the Bible and its interpretation in general and tries to undermine the divinity attributed to it, accepting as the main thing in it only some natural truths. T. and repeats in particular the long ago failed attempt to distinguish between the teachings of Moses and of HErru JEsu (-not between Law and Gospel-); from there he takes pains to reject the rationalistic buccaneers against the

By rationalism is understood that doctrine, according to which all religion, also the Christian religion, is the consequence of the natural development of the human spirit and therefore all given extraordinary influence of God is due to the revelation in nature and reason. A German doctor of theology once explained it thus: "A rationalist is he who thinks that he believes and believes that he thinks. Cf. the cited scripture, page 16.

Canon and text of the New Testament sacred books. The author then gives a short polemic against the evangelical Christology, the doctrine of the Trinity, the doctrine of the merits of Jesus, original sin, free will, evil and good spirits, (-according to the family accommodation theory-) Holle, not without disorderly falsification, and finally concludes with the presentation of a quintessence of his religious view. I do not blame the author alone for the faults of this booklet; I do not attack his person, but the cause he represents, his teachers, to whom he pays ignorant homage, the direction of our unbelieving contemporaries, the poisonous blasphemies against the sanctities of our Christian faith, which they froth out and which we, appointed watchmen on the battlements of the house of God, should report in a serious dispute if we lose our own blessedness. Therefore, I ask from the bottom of my heart to attribute it to the confessing courage if he should feel hurt by me; his soul is as dear to me as mine; I am driven by love for the faith of my heroic fathers; German nationalism, German custom, sanctified by the virtue of Christians, is the only thing that proves itself in the fight against lies and error. I, too, insist on the right of conscience never to allow any opinion to be imposed on it against well-founded conviction; and God knows that whoever testifies to the right Christian doctrine in word and deed, whether in America or in the abandoned fatherland, it must have become a matter of conscience for him. For no confession is associated with more obstacles, poverty, pressure and persecution. Therefore, we are not affected by the malicious outbursts of that little book (p. 3 at the end and fg., 14. 16. below).

Since it is not my intention to devote the so precious time to all the individual flighty assertions flowing from the outrageous mass of rationalistic textbooks: so I limit myself only to simply developing the untenability of the principles on which the author is based, because then inevitably his whole executed edifice must collapse and also the loose mortar must break off.

The author, who understands the word of God to mean a book in which divine things are spoken of, subjects the interpretation and understanding of the holy scripture to imaginary difficulties that do not exist at all. His only aim is to make the contents of the Bible suspicious and ridiculous, which is quite obvious in what follows. If we have now proved that a correct interpretation and understanding is not only possible, but also real, and on this the divine prestige of the Holy Scriptures and their mysteries in the true sense of

the word, then it is not necessary to explain them. The following is the most objectionable and most important part of the text of the Bible, which is the most important part of the text of the Bible.

The more carefully and conscientiously one investigates the truth, the more all apparent contradictions in the holy scripture will of their own accord dissolve into the right unity. It should be noted, however, that all the stuff thrown together from new manuals into this little work has already been put forward against divine truth with incomparably sharper intellect and wit and quite different genius by a Celsus, Lucian, Porphyrius, Libanius, enemies of the Christian religion from the pagans in ancient Christian times, but has also long since been refuted than it could have been in the last two centuries. But what can be found only unbelievable, that is collected by the opponents to deny the credibility and the infallible character of the sacred writings.

Since the holy books of A. and N. T. are written in languages, the knowledge of which is not inaccessible to the learned diligence, since the authors of them, according to the strong, full testimony of history, have really lived and one cannot prove with any certain reason that the works constantly attributed to them did not originate from them, \*) just as little the unadulterated reputation

\*) Would the Samaritans, for example, who also accepted the five books of Moses, whose doctrine of faith is only explained in the other writings of A.T., as genuine and divine, have accepted it only from Ezra? That would be just as if (-I speak the same way-) the evangelicals had received their offered confession from the papists. This would be just as if the Protestants had received their confession from the Papists; so great was the disagreement between them and the Jews, who rightly prided themselves on their tradition. If the five books of Moses, and even other writings, as rationalistic wisdom teaches, had Ezra or some other later author, would the ancient Jews who lived before the Babylonian destruction, after their return from captivity, have had them imposed on them under a fictitious name? And why would the Samaritans have accepted the other biblical books, if only the writings of Moses, from Ezra? The whole way of writing the Pentateuch (the five books of Moses) points to the high antiquity: Ezra would have acted against all rules of true prudence and his own advantage, to whom he would have put something together from old documents and would not have presented the documents themselves to his people. But if Moses is the author (and who else could it be?), he is already humanly more credible than any other writer of antiquity, because he could know everything exactly, what he reported, because of his descent, and reproduce with fidelity because of his official dignity and personal qualities. The other Old Testament writings are built on Moses; on the whole A. T. itself the books of the N. T., so that the Pentateuch contains the basic features of the Christian religion; they depend on each other and one stands and falls with the other: if the N. T. is true, so is the whole A. T.; for Christ and his Apostles are true. If the N. T. is true, so is the whole of the A. T.; for Christ and his apostles are based on Moses and the prophets and confirm them. But that the authors of several Old Testament writings, (so also of the last chapter in the Deuteronomy,) did not name themselves, was undoubtedly because their order made it unnecessary and the prestige of the more famous obscured them; enough that we can have highly probable assumptions about them. In general, the historical certainty of the holy books is so high above that of other books. The historical certainty of the holy books stands so high above that of other scribes because 1) we have unanimous news about them from friends and enemies; 2) because the authors betray in their works such qualities that make them highly venerable to us, as their peculiar honesty and simple virtue, impartial, sincere disposition, love, and the ability to read and write.

of their text can be disputed and wavered,<sup>^</sup>) since they never made themselves unworthy of only moral credibility (s. The opposite is absolutely impossible, because they lived in such a position and under such circumstances, where their deceit would have been discovered by the stiff-necked, stubborn people, so inclined to idolatry and all disobedience, whose carnal expectations they always contradicted: If we have obtained the contents of their writings according to a correct interpretation, we must either pass by them with irresponsible unbelief, or, moved by an inner need for truth and its proofs, ascribe them to a higher origin, as they themselves do.

(To be continued.)

to the truth, the holiness of their teachings in general, their love for their neighbor, whose highest principle is Matth. 7,12, their sober prudence, freedom from all fanaticism, contempt of all earthly advantage 2c. 2c.; and finally 3) because of the tremendous effects their writings have had, since their doctrine was spread only by conviction, not, like Islam, by fire and sword. Paul was certainly a clever man who knew what he was writing-how will he, how will men, like Justin Martyr, Origen and others. would have examined everything carefully and sharply! Yes, dear reader, one knows much less about many a pagan writer, whom one fully believes nowadays, than about the authors of the holy books. Therefore, if I am to believe something from the ancient stories, I must believe the stories of the Christians and Jews. And just the fabulous stories of the pagan primeval times confirm the truthfulness of the biblical statements when they are put together impartially.

Unless we doubt with unreasonable suspicion all works that have been faithfully handed down and examined with prudent discrimination (criticism) (-like a Hardum-). In the further execution of these now touched points, the presumptuous assertions and misconceptions of rationalism would certainly appear in their nullity and shyness, as if not only "whole books were doubtful, but also single chapters and verses obviously spurious" 2c. (p. 6.9.10.) As for the various readings of the sacred basic text, to cite only one, it is strange enough that, although the famous English collector of variants Benj. Kennikot, whose enterprise was promoted by the abundant support of the most distinguished European libraries, had announced towards the end of the 18th century a very modified Hebrew Bible, one has nevertheless not been able to deprive the old edition of the Dutchman van der Hooght of its advantages to this day; so that never the Masoretic text (according to the tradition of the Jews) remains indispensable to a careful criticism. - That Mr. Münch still declares the first two chapters of the Gospel of St. Matthew and the last of the Gospel of St. John 2c. to be subverted, shows nothing more than his ignorance, with which he repeats the grossest excesses of some scholars of his religious school, without paying attention to the counter-evidence of more thorough and moderate rationalists. But if God had wanted to preserve the text of the holy books, the parts of which are numbered before him like the hair of our head, (cf. Matth. 5, 18.) from all differences of reading, he would have had to do the greatest miracle of all, and the faith of the Scriptures would then no longer be faith. A careful comparison of all readings, however different, convinces us that they have not the slightest influence on the doctrine of faith; it has been the high and wise purposes of God's government and judgments that have permitted this variation, and they will certainly become more evident with the passing of time. Whoever wants to read more about this and understands Latin, compare Bengel's highly comprehensible Appar. crit. especially epilog. p. 881 fgg.

God's answer.

An otherwise Christian man had the habit of opening the Bible in cases where he did not immediately know what to do; he then took the first saying that came into his eyes as the divine answer and decision. When he once did this again in a very important matter, he came to the place: Ezek. 20, 31: "I should let you ask me of the house of Israel? As I live, saith the Lord GOD, I will be unasked of you." Startled, he closed his Bible again, and now realized that such looseness with Bible passages was a certain temptation of God. From now on, the man kept to Christ's command, "Search the Scriptures." John 5:39.

**Subscription to an** unchanged reprint of **Doctor Martin Luther's Hauspostille**, after Veit Dietrich's edition.

Certainly, the number of Lutherans in this Occident is not small and increases with each passing year, who sincerely desire the wholesome spiritual nourishment that we find in Dr. Luther's writings. Unfortunately, however, these writings are generally so rare here and can only be obtained from Germany at great expense that only a few, especially among the poorer class of the people, can enjoy the possession of this treasure.

Therefore the undersigned hopes to render an essential service to many of his co-religionists by offering to supply a faithful reprint of Dr. Luther's Hauspostille; he intends to supply the work in 624 Noyal octavo pages on beautiful white, firm paper, printed with clear corpus writing legible even to a dull eye, at the extremely low prices of \$1.50 stapled in paper cover and \$2 well bound in sheepskin, and gives assurance not to make the slightest alteration or mutilation of the original text and in printing to adhere strictly to the Leipzig edition of Lutheri Schriften of 1732. The printing will begin immediately, as soon as 1000 real signatures are available, and should be finished within three months. Collectors will receive a free copy for ten copies, for which they are responsible with payment. The shipment of the copies is at the expense of the agents or collectors. The latter may charge the subscribers the amount of the transportation, which will then be charged at a low rate to each of them.

Since the undersigned is not seeking his own profit in the venture and is therefore all the less to be blamed for securing himself against any losses, he



he makes it a condition for the subscribers or collectors of the same, when the work is close to completion, to send payment for the same to him in cash; on the other hand, he undertakes to provide a surety for the punctual delivery of the book up to the amount of the costs of 1000 copies. As soon as the printing has begun, news of it will be published in the Lutheran Church Newspaper in Pittsburg, as well as in the Lutheran in St. Louis.

Should the enterprise find a favorable reception, then with God's help we will also proceed to print Dr. Luther's church postilla under the same conditions.

The best recommendation of the Hauspostille is given in the testimony that the pious Elector of Saxony, John Frederick the Magnanimous, has given for Dr. Luther's writings, when he speaks: "Dr. Martin Luther's books are heartwarming, go through marrow and bone, and there is more juice and strength, also more comfort, in a little leaf than in whole sheets of other scribes!"

Heinrich Ludwig, Editor, No. 70 and 72 Vesey Street.

New York, July 3, 1845.

HM- The publisher of the "Lutheraner" offers to accept subscriptions for the above work; those who wish to obtain it through him are requested to contact him in writing or verbally as soon as possible. The readers can be assured that Mr. H. Ludwig, the entrepreneur, is known as a real, solid man and that he will therefore certainly keep his promise punctually.

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#### **Receipts.**

Paid first year: Mr. Zühelsdorf; the second half of the first year, Mr. Gräb; the first half of the second year, Mr. Gerding.

NB. The editor is pleased to report to his honored subscribers that he is able to post the second volume, as noted above, for \$1.00, and each number for 5 cents.

NB. The publisher is prepared to supply free of charge to those signers who have not received or have lost some numbers of the first volume, with the exception of the first number, which is out of print except for a few copies.

The "Lutheran" is always available at the home of the porter, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

**Printed by Weber and Olshausen.**

Volume 2. St. Louis, Mo., September 20, 1845. No. 2.

(Sent in by Rev. O. Fuerbringer.) **Rationalism and the Bible.**

(Continued.)

It is self-evident that the holy scripture, like every other work left behind from antiquity, is entitled at least to an explanation according to language and history; Indeed, the whole nature of its appearance, in so far as it presents itself as the Word, as the letter of the Creator and heavenly Regent to the lost children of men, to lead them back to Himself, to blessedness, to the Father's house, demands and commands all the more that we remain with the simple interpretation of the Word, since it can never be expected to get behind the right meaning of it in any other more arbitrary way, if I am to recognize the content as divine or not. An unimpeachable biblical commentator must, however, have four things in particular: 1) that he knows exactly the meaning of the words and phrases according to their proper usage, and understands their force and emphasis for the human mind; 2) that he pays attention not only to the context of the biblical book he is reading, but also to the obvious connection of the sacred writings with one another, even from the first book of Moses to Revelation. 3) that he also takes note of the circumstances of the persons, the time and the place: and finally 4) that he is able to see the false and abusive of other wrong explanations. In this way, a more certain result is undoubtedly obtained than if I approach the holy books with preconceived opinions often of blasphemous profanity. - Admittedly, in many places they also speak figuratively; but that we understand them there figuratively, for this the Scriptures themselves require us and give us the right instruction. From the comparison of the so-called parallels, I must understand the language of the holy writer and thereby learn to determine it. From the comparison of the so-called parallels, I must learn to understand the language of the holy writer and thereby determine where he is actually speaking. For if different expressions are used in different places for the same thing, then the distinction between the actual and the

If the same word occurs in all passages about a thing, then the expression is certainly not to be taken figuratively, but actually; indeed, even there the expression must be understood actually, if the same word is read of similar things that have a close connection with one another. All understanding of a figurative or "sensual" expression therefore arises either from the thing itself or from the usage of the language. In all cases where I am not instructed by the scripture itself, especially in the case of historical narratives that announce themselves as such and not as parables (-they are just charming images taken from common life, through which the secret meaning of a subject is concealed-), I am forced, if I do not want to proceed against all rules of healthy interpretation, to accept the understanding of the word as it makes itself known to me through the authors and their language in the letter, if there is not also a single trope and figure.

According to this, the story of Job, of Jonah, of the Fall, of the temptation of JEsu 2c. are by no means "similar or figurative stories," (see Mr. Münch's Schr. p. 5.) but facts or historical facts, which, according to the analogy of Scripture \*) indicated above, from which the ana-

That the Scriptures undeniably do not contradict themselves (he who honestly seeks truth and calls upon God for assistance in this will also be guided by the Spirit of God into all truth) is called the *analogia Scripturae sacrae*, i.e., the relationship of the individual parts of *Scripture to one another*. From this follows that the less the articles of faith taken from Scripture can contradict one another and especially the fundamental articles, but rather that they explain and justify one another - the *analogia fidei*, i.e. the harmony of the articles of faith. The main sum of Christian doctrine, however, precisely the main elements of the Christian faith, by which the analogy of faith is necessarily conditioned and which is collected from the clearest and most detailed passages of Scripture, is called the rule of faith. It is called the rule of faith and is the guideline according to which faith and Scripture should be interpreted. The third main theologian since the Reformation, Joh. Gerhard, therefore writes in his *locis theol.* II, 4, 61: "From the clear sayings of Scripture is gathered the rule of faith, according to which the explanation of the rest is to be made; and even if we do not know the most actual

logy of faith must be understood only as the particular is distinguished from the general. When eyes, ears, hands, new ones are attached to God 2c. 2c. (s.p. 4.): the holy authors again just as decidedly hold on to the spaceless unlimitedness and incomprehensible perfection of God, and thereby lead us to the most appropriate representation of the divine being and its attributes. If, of course, in Mr. M.'s writing (p. 5. above), God's speaking and inspiration to the prophets and apostles is to be falsely spiritualized on this occasion and rather denied, we should never lose sight of the fact that the words are, after all, always signs of our thoughts, which are guided by the images of things imprinted on the soul from outside. Since the sacred writers were supposed to inform us of the mysteries hidden in the unfathomable God, they themselves were inexpressible truths. Therefore, just as their souls were given the ideas of heavenly

things through earthly images, they also had to have words put into their mouths that could describe the mysterious to some extent. These depths of God were revealed to them in connection with other truths, which the self-indulged mind could still find out.

cannot reach the true sense of all passages, it is nevertheless sufficient not to advance anything against the analogy of faith in the interpretation of the same;" and Dr. Luther himself admonishes "not to depart from the one fold words of Scripture, unless some article of faith compels us that it must be understood differently from the way the words read. From this rule of faith arises the secondary normative appearance of the symbolic books; which is why the authors of the Concordia formula prefix the heading to their treatises: "Of the summary concept, reason, rule and guideline as to how all things are to be understood. Rule and guideline, how all doctrine is judged according to God's word (*juxta analogiam verbi Dei*), and the fallen errors are to be "clarified and decided" Christianly. (Ed. Nechenbergs p. 256.)

About the historical correctness of the story of the flood, which Mr. Miinch denies p. 6, compare Luther on Genesis, Lilienthal's good cause of the Revelation Th.V., Silberschlag's Geogeny TH. 1, in the latest times of the famous naturalist Hofrath von Schubert's writings. It was Satan who first led our progenitors away from the literal mind to the arbitrary interpretation and treatment of the word of God, 1 B. Mosis 3. That is why the rationalists cannot stand this story of the fall.

but both in an infallible way through the Holy Spirit (Cor. I. 2, 13.) O, how my spirit loses itself in this immense sea of the Godhead, and how gladly it accepts a revelation whose intentions are the most blessed with man and guide him from step to step!

That I can often stand firm in the right understanding and conception of the doctrine of Scripture with apparent certainty, if I allow myself to be otherwise driven by the same spirit that animated the authors and breathed into them a new divine, previously unknown life: to this contribute - to contradict the unproven assertion of Mr. Münch p. 4. 4 - the interpretations and translations given by so many different great men in the Church of God at different times, which, if only they were not given according to the spirit of unbelief and the God of this world, were in the main completely in agreement, only in secondary matters and insignificant details. (Compare also the translations of the different religious parties among themselves, the Roman by Casp. Ulenberg, the reformed one by Joh. Piscator, the Jewish one by Joseph Athiä, the Dutch one by order of the States General, of the foreign ones the English one in Boston by Langdon Coffin *with Canne's marginal notes and references*, where the deviations from the literal Hebrew text are indicated, and the French one by David Martin. Especially for scholars, however, the Greek translation of the 70 interpreters (200 years B.C.), the old Syriac (in the 1st century A.D.), the old Vulgate, (also from the 1st century, although later, for example, except for the Psalms, variously changed,) but above all for scholars and unscholars by faithfulness and sublimity of writing, the German Lutheran Bible translation retains advantages that have never been taken from them by all experts). By the astonishing diligence and gifts of nature and grace of the Christian interpreters from Origen, the Church Father, to our times, we are in a position to prove any article of the One Holy Universal Church with an incontrovertible certainty from the Hebrew or Greek basic text; And the uninformed countryman can only confidently and courageously hold on to his dear patriotic Bible; there is none better, neither in the German nor in a foreign language, which reaches the meaning (even if not always word for word) of the holy writers and their heavenly teacher in such a way as the masterpiece of our German apostle. There is no doubt that it is also better for him if he can enjoy the guidance of a doctrinal man educated in the school of the Holy Spirit, (cf. Acts 8:30 ff.:) but he will never be able to give head to all the artificial distortions and attacks of a skillful unbeliever; but this is not at all the case.

as will become clear from the following. There was once a time, where nobody was able to meet a certain objection, up to the 16th century. The old Ptolemy had fixed a list of 1026 stars, with which certain number the unbelief Mos. I, 15, 5. could not unite. After the invention of binoculars and the enormous progress in mathematics and astronomy, one has to laugh at these free spirits of the Middle Ages. Was it necessary at that time to let oneself be misled in faith and reverence for the divine scripture?

(To be continued.)

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**Therefore ask those who have given birth what I have spoken to them.  
Job 18, 21.**

On the 19th page of Nollau's "Vertheidigung gegen die Angriffe des Lutheraner," a note also mentions the local Rev. Keyl is mentioned in a note, and in consequence of the well-founded rebuke raised by him against the agendas of the Lutheran Synod of Ohio, the whole area and element in which Father Keyl, along with "the strict Lutherans", is supposed to move, is considered so suspicious and of such pernicious influence that the presentation of the highly important doctrine of justification suffers thereby. Since this doctrine, as Mr. Rev. Nollau wholeheartedly admits, this doctrine is the pearl of the Lutheran church, indeed the true heavenly sun, without which nothing but hellish darkness exists, so it cannot be indifferent to the members of Father Keyl's congregation whether their preacher has not only recognized and correctly grasped this precious doctrine for his own person, but also lectures it to his listeners as the one thing that is necessary, according to the word of God. Since both, praise God, are the case, as all listeners capable of examination will gladly admit, one of them finds himself moved to defend his innocently suspected teacher against Father Nollau.

It is precisely the doctrine of the justification of the sinner before God, through faith in Christ, that Father Keyl prefers in all his sermons; it is his constant blessed task to make the hearts of the congregation entrusted to him capable of the heavenly consolation in the order of true repentance, which alone has its foundation in this divine doctrine; and in the lecture itself he follows exactly the example of the Holy Scriptures, as we find it especially in the epistles of St. Paul to Romans and Galatians, as well as

in our symbolic books and the acknowledged great master Dr. M. Luther. In the lecture itself, he follows exactly the model of the Holy Scriptures, as we find it especially in the epistles of St. Paul to the Romans and Galatians, as well as our symbolic books and the acknowledged great master Dr. M. Luther, whom he has studied for years with untiring zeal and fidelity. Therefore, Father Nollau will certainly not find fault with the sources from which Father Keyl draws. The only question is whether the former was also capable,

to grasp his object in such a way and to unite it with the innermost life of his spirit that it has become possible for him to become a faithful defender of it? Here one must first of all confess with the holy apostle in humility: "Not that we are competent of ourselves, but that we are competent is of God." 2 Cor. 3, 5. But it also pleased this faithful and wonderful God to make Fr. Keyl more and more familiar with this precious teaching through experience, in hours of fear and distress, when he was afraid for comfort, and to open it up to him more and more every day as the inexhaustible source of all comfort, so that he can now also say in truth: I believe, that is why I speak; indeed, he cannot help but let his heart overflow with what it is full of.

However, Father Keyl never presents the aforementioned truth unilaterally, but always combines law and gospel; the faith he preaches can only take root in a repentant heart and has good works as an inevitable consequence. I therefore do not believe that it would be possible for a member of Father Keyl's congregation who is capable of being examined to bear any other testimony for him; rather, one may hope that many a person would relate with praise and thanksgiving to God the comfort that was spoken into his troubled heart by his preacher on the basis of this teaching. From all this it follows that the fear of Father Nollau is unfounded, and therefore his view of the area in which Father Keyl moves must be wrong and erroneous. And only a few words about this. Father Nollau seems to compare the divinely commanded fight against every false doctrine, and thus especially against the false doctrine of Holy Communion, as well as the just rebuke of an agenda that helps to spread false doctrines, with the quarrelsomeness of many Lutheran and Reformed theologians of the previous centuries. This often degenerated into unholy quarrels and sylphs, into a "quarreling over words" forbidden by the apostle 2 Tim. 2, 14, and therefore unfortunately also bore unfortunate fruit. But how different the two are from each other! - If they were the same, then one would have to break the staff - not only over the holy apostles themselves. If they were the same, then one would have to break the staff - not only over the holy apostles themselves, who reject every error with apostolic zeal, but also over the fathers in the first centuries of the Christian church. In particular, about the faithful servants of God at the time of the Reformation, such as Luther, Brentius, and countless others, all of whom, according to the measure of the grace and gift they had received for this struggle, and not without the influence of their personal character, stood up against every error, above every clearly revealed truth, as a "high mystery from eternity" (as the blessed Dr. Fresenius very beautifully describes it). Dr. Fresenius calls it very beautiful and true), knowing well that the wanton disregard of it would have its loss as the next consequence. With

In a word, these faithful witnesses tested everything according to God's word, rejected what did not stand up to this test, and did not deny Christ in a single point with their own will, but held fast to the example of the salvific words of faith, 2 Tim. 1, 13. If these blessed men had taken a different path and instead of holding fast to the word of life, soon this or that doctrine as unimportant and because it did not directly touch the foundation of faith, they would have indifferently surrendered to false doctrines or those who were in error and left them undefended: what would not the enemy have robbed us of, how would the whole sanctuary have been plundered and destroyed through the fault of unfaithful guardians, so that now we would have to lament on the ruins of it and ask, what is truth? Therefore, it is important, very important, to always hold and defend every doctrine founded in God's Word, and therefore, in the course of the history of the Christian Church, there have often been periods when, in the field of struggle, it was only a matter of the orthodox (orthodox) recognition and confession of a "single" doctrine. \*)

As far as the agendas of the Lutheran Synod of Ohio (and, I am told, of three other synods) are concerned, which are particularly attacked by Father Keyl. Synod of Ohio (and, as I hear, of three other synods), one must really be surprised and saddened that Father Nollau also counts the fight against the un-Lutheran content of the same "under the generation of an unhealthy element" in which Father Keyl is supposed to move. One must therefore ask with astonishment, is an agendas such an indifferent thing? Or is it not, as an almost daily manual of the preacher, of great importance and practical influence on the spiritual life of his congregation? Is it therefore all the same whether truth and error are mixed in it; all the same whether a Lutheran hears in it the unctuous church language borrowed from the Word of God, or the language of the nineteenth century belletrists (aesthetes) playing with emotions? Judging from what Fr. Keyl says about this Agende, most of its forms must be in direct contradiction with the teachings of the Lutheran Church, and therefore, in spite of its figurehead, it cannot lay claim to the name of the same, and the appearance that it is

Note. Dr. Guericke speaks in this regard in the "Theologischen Bedenken, betr. reform. und lutherisch. Lehrbegriff, 2c. von Dr. Guericke und Dr. Scheibel," pag. 20 u. s.: "With just as much right as the Breslauers (Lutherans) are accused of dissolving the whole of Christianity into the Lord's Supper, one would also have to accuse the valiant defenders of church doctrine in the Arian controversy of dissolving the whole of Christianity into the *Homousion*, into the true Deity of Christ and Trinity, the defenders of church doctrine in the following Oriental battles. In the following oriental struggles, the defenders of the church doctrine in the following oriental struggles, they dissolved the whole Christianity in Christ's person, Augustine in the doctrine of sin and grace, Luther in the doctrine of justification in opposition to the papist church, and Zwingli in the doctrine of the Lord's Supper. In every important Christian dispute, the point of dispute so easily appears as the central point of Christianity, and in a certain sense all essentially Christian doctrines are "centra," etc.

The fact that the doctrine has been publicly used and even praised for three years without any objection from the congregations is all too indicative of a reprehensible indifferentism (indifference) to truth or truth mixed with error. But is such a Laodicean state with regard to doctrine a characteristic of the flowering of the Lutheran Church? Is such a laodicean state with regard to doctrine a characteristic of the flowering of the Lutheran Church, which, as even its opponents admit, has preserved the truth most purely before all other churches? Or is not rather Father Keyl right to see in it a sign of its decline? Also in our old fatherland, Saxony, new hymnals and new agendas were introduced at the beginning of this century. What fruits they have borne is shown by the history of the Lutheran church there. We Lutherans who emigrated from there, preachers and listeners, must therefore lament it as error and sinful weakness that we did not protest against both types of writings.

But should a preacher, whose lips are supposed to preserve the doctrine, and every other Lutheran, calmly look on when he sees his fellow believers going astray, and let them sleep gently away when he sees danger for their souls? Or does he not rather owe it to them to warn them in loving earnest? Therefore, instead of judging Fr. Keyl uncharitably, one should have asked first: did the man rebuke with or without reason, is he or the agenda in error?

This is enough. The writer of these lines is not aware of any hostile attitude towards Mr. Nollau, but rather wishes him all grace and blessings from our highly praised Savior, but especially the light and power of the Holy Spirit, which alone make it possible to recognize and confess the importance of the complete divine truth.

Perry Co, July 17, 1845. J. N.

### **Who is converted?**

(From P. D. Burk's Book of Justification.  
Stuttgart. 1764.)

The Holy Scriptures. The scriptures name the work of God in our soul in various ways, and yet they mean the same thing. Thus, for example, the following most feasible names of this work of grace in the A.

and N. T. amount to one (not as if they were all quite the same or synonymous, but insofar as by each one the whole, and precisely the goal is indicated, to which a soul must have attained, if it is to be considered converted and believing before God): "To convert, to turn, to amend; to circumcise: Fear of God; be betrothed to God; be justified; have forgiveness of sins; be a disciple of JEsu and follow him; believe; be a child of God, born again and begotten by the word of truth; be in Christ; know the Father. To know, to recognize, to accept Jesus, to have fellowship with the Father and the Son," and so on.

If we look at these expressions in context, and also in their application to the persons to whom they are really attributed by the Holy Spirit Himself (as if we heard or read them for the first time without any preconceived notion), it does not seem as if the Scriptures set all these truths so high or as if they were so easily understood. If we look at these expressions in context, and even in their application to the persons to whom they are really applied by the Holy Spirit Himself (as if we heard or read them for the first time without any preconceived notion), it does not seem as if the Scriptures set all these truths so high, or were so sparing or precarious or difficult in their application to individual persons, as Christians and pastors almost universally do nowadays, when they presuppose so many things before they admit to a soul that it is converted, born again, a child of God, has forgiveness of sins, or the firstfruits of the Spirit.)

For example John 1 describes the conversion of the first five disciples of the Lord. On the part of the Lord Jesus there was the call: "Follow me," on the part of the called ones 1. a sincere heart without falsehood, v. 47, and 2. a quick acceptance of the Savior, v. 40. And this was enough for the Holy Spirit who searched the hearts of the disciples. And this was enough for the Holy Spirit, who searches the hearts, to declare them disciples (2:11) and children of God, born of God, because they received Him (1:11-13); but for the Savior Himself to testify to them, "You believe" (1:50), and only then to teach them further about their hearts and His person and His kingdom. V. 50. 2, 11. ff. It is also found in Matthew (9, 9. 21, 28-32.), in Zacchaeus (Luc. 19, 5-10.), in the prodigal son who repented and was accepted (15, 17-23.), item, in the new converts on the day of Pentecost, to whom Peter's word went through their hearts (Aog. 2, 37.) and who accepted it quickly, v. 41.

From this follows: Whosoever the word of God pierces his heart and moves him, so that he now sincerely and wholeheartedly accepts JEsu, like a sick person accepts the physician, as much as he recognizes for the first beginning in himself, and now wants to be guided by him, he is a disciple or apprentice of JEsu, a child of wisdom, Prov. 2, 1 ff, and of God himself. He has life, because he has the Son of God. 1 Joh. 5, 11. 12. Such would be recognized as fit to be admitted to baptism. Acts 2, 38. 41. Matth. 3, 5. 6. - If one wanted to imagine it with a concept that can be used today among the better souls, it would be quite similar to the concept of a "revived one" (in so far as one commonly tries to distinguish the same from a convert or from one who has forgiveness of sins). It depends on the test, whether this impartial and painful concept of conversion is not replaced by

If Burk had to complain like this in his time, how much more must one do so now! How many self-chosen burdens, for example, the Methodists now often impose on souls! How irresponsibly boldly they deny the state of grace to many who have not yet experienced all that they have dreamed and established as necessary for a thorough conversion. Luc. 11, 4ä. and 52. - We are talking about practice. A. d. H.

the whole of Scripture. If this is correct, then 1. But if this is correct, then 1. the anxious and protracted struggle for repentance, which some demand as necessary before the rebirth, falls away of its own accord; as of which not only the name is not to be proven, but also the matter itself in no example in the whole of the Bible. If, however, the Father of spirits wants to make an exception for these or those souls and wake them up with great anguish of heart at the beginning, and then assure them of his grace and love soon after-which is shown here and there in dealing with the souls-it is a different matter. But they have nothing in advance of a sincere Nathanael, whose conversion was quite quiet; rather, they are like hard food that needs a bigger and stronger fire if it is to be cooked.

Secondly, in such a way, the forcible imposition of a sensitive, necessary assurance of the forgiveness of sins, without which one would not be a child of God before God and heir to all heavenly goods, falls away. Because there is little to be found of this in the examples of the N. T.; not even in those to whom the Savior expressly said: Your sins are forgiven.

Third, the phrases: "He does not yet have grace, he has not yet broken through, he has not yet experienced justification, he does not know the Savior, he has not been born again, he has not yet experienced the forgiveness of sins and the blood of Jesus," 2c. should be examined very carefully, so that they are interpreted in the sense of Scripture, and not according to one's own sense or sect.

Fourth, it is easier to rhyme with this, how it happened so quickly with the believers of the N. Testament in their conversion, since it happens so slowly with us; and again, how it was possible that the apostles still reproved so many things in their letters and still had the believers with them, which sometimes makes one think that they should have been finished with it long ago.

Since this is a very small beginning, it is important that the souls faithfully walk in Christ whom they have accepted, are rooted and built up in him, firm in faith, Col. 2, 6. 7. deny themselves, take up their cross, learn patience 2c., since it only becomes clear whether they will be time-believing, foolish virgins or wise and righteous souls. Then it happens that the inward corruption and power of sin only becomes clear to serious souls, how they are so poor, wretched, miserable, blind and naked, and experience the blessedness (Matth. 5), which the Savior only told his disciples after they were already with him; or it also happens, as Rom. 7 says, with the one slower, with the other faster, harder and easier. But this makes Jesus, whom one has accepted, all the more precious. Mau gets to know him better in his merits, justice, Grace, forgiveness of sins, life and power. When a soul comes to this living enjoyment of Jesus, its first conversion seems to be nothing and very small compared to it; and it may happen afterwards that one thinks that now he has only been converted, now he has only received forgiveness of his sins; And he may teach and lead others in the same way, since, after all, according to the reason of the thing itself, it is only a further enjoyment of that which he has received; a bringing forth of that which was already put into the heart in the first small beginning; an opening of the Scriptures, as in the case of the disciples after the resurrection. Luc. 24. And yet even this is far from being all. It goes on and on into the depth (Eph. 3) and into the height.

However, I was concerned about how the Scriptures, especially the N. T., do not define degrees. Scripture, especially the N. T., does not define degrees, but only says in general: Whoever wants to preserve his life - whoever follows me - grows in grace. Ring according to it. Item: Christ to dwell in your hearts, etc., in which expressions the strongest and holiest still find many things before them, and the smallest or weakest always go along with them and are taken away; just as in Luther's writings no degree of rebirth is found anywhere.

### **Editor's Epilogue.**

God grant that these words may be blessed, so that inexperienced pastors who have made a form of conversion for themselves, and therefore lead and judge other souls in good opinion, may be brought into a holy

It is advisable to take the pattern from nowhere else than from the Bible, which shows such a simple way, so that those entrusted to them are neither falsely comforted nor held back from the knowledge of the grace that has already been given to them.

May such souls, who have leaders who endure them through human activity, also be encouraged by the above discussion to keep to the bare word, to let nothing keep them from Christ and to let nothing wither the comfort in Him, when they feel the burden of the law and sin and hunger and thirst for righteousness, which is valid before God. Unfortunately, we have had to learn from our own experience



how miserable it is when those who have come to the feeling of their powerlessness are first prescribed a great trial that must take place with them before they can call Christ their Savior and say: I too have found grace!-"Come now, all ye that are thirsty," wait not for a delicate assurance, but "come hither for water; and ye that have no money," finding nothing good in yourselves, "come hither, buy, and eat: come hither, and buy without money, and for nothing, both wine and milk." Isa. 55, 1. "The miserable shall eat, that they may be satisfied." Ps. 22, 27. For Christ says, "Whoever comes to me, I will not cast out." Joh. 6, 37.

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Preach Christ.

To teach and confess Christ correctly is not possible without faith. As St. Paul says in 1 Cor. 12:3: "No one can call Jesus Lord without the Holy Spirit. For no false Christian, nor a spirit of the rot, can understand this doctrine. How much less will he preach it rightly and confess it, even if he takes the words and repeats them, but does not stay with them or leave them pure? He always preaches in such a way that one grasps that he is not right; yet he smears his zeal on it, thereby depriving Christ of his honor, and bites himself. Therefore this alone is the most certain work of a true Christian, when he praises and preaches Christ in such a way that people learn how they are nothing and Christ is everything.

Luther on Matth. 5,16.

### **Change in the profession.**

God's word, command and work alone are to be regarded, that alone is to be praised and commended; the other is to be reproached for everything that goes beyond the word and command of God. If a maid waits for her cattle, a woman bears children, a man waits for his work, a prince or lord has the head of a wicked man cut off, they may all, each in his own state, defy God and say, "God has done it. But if you could save the whole world with one sermon, and you do not have the command, let it stand, for you will break the Sabbath, and will not please God.

Luther on Ex. 20:8-11.

### **A preacher who leads to sin and error**

#### **silent**

is a hireling, even if he does not leave his office.

"O hireling, thou sawest the wolf coming, and fledst! thou answerest, saying, Behold, I am yet here, and have not fled. You fled because you kept silent; you kept silent because you were afraid. Fear is the fleeing of the soul. With the body you have stopped, with the spirit you have fled."

Augustine. XI<sup>VI</sup> in "shall.

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(Sent in by Rev. O. Fuerbringer.) **Rationalism and the Bible.**

(Continued.)

Since this is so, my beloved reader, and if it should be required, I dare to defend and prove all this in more detail, you see how all difficulties of understanding holy scripture and all obstacles to its right understanding fall away of their own accord: just as I am only convinced that the same is God's word in the proper sense (Thess. I, 2, 3.) is inspired by God to the prophets and apostles in a way that is incomprehensible to us (Tim. I, 3, 16.) and that no thing is impossible with God that is not contrary to His very nature (Luc. 1, 37.); then I stand by the words as they are spoken to me by God, who gives them to me as a lamp to my feet and a light on my journey through life (Ps. 119, 105), accept them with humility, with a childlike and obedient mind, and leave it to God to illuminate the things that seem impossible or incompatible, by adoringly admiring the mystery of His ways, without wanting to measure the infinite Godhead, which for all eternity will conceal within itself things far beyond my understanding, and to extend myself from my small district to it. (Cf. Petr. II, 3, 16.) If I have already felt the divine wisdom and grace, truth and goodness of the higher revelation in my mind, I am then gladly confident that even the incomprehensible or only partially recognized will correspond to the heavenly rule. To lead you to this conviction that Scripture is what it claims to be, that it is entitled to a divine origin and a divine reputation, that is what matters now. Do not let yourself be put off by following my thoughts and their presentation precisely and attentively; the goal, the end will reward you.

Consider yourself, O mortal, in your whole soul and body condition, as it presents itself to you through sensual perception, and likewise all nature around you: then you find that you are dependent with it on a higher power'. In the innermost part of your spirit an accusing and excusing voice accompanies your actions,

From which you expect retribution from the highest being, from a being whose qualities and perfections are unthinkable to you. With all your striving for "morality, righteousness and sincere love," you always feel imperfection and lack thereof, yes, contradictions in your entire being, that you often do what you yourself do not want, that you have dispositions, desires and aspirations for higher things and yet your heart is bound to temporal good and honor 2c. 2c.; you do not recognize yourself in a right relationship to your God, and you miss the true peace of your soul, the inestimable peace of conscience. These are all established experiences among people of all nations, no matter how low their level of culture; hence the manifold attempts to reconcile the divinity. Among the most virtuous pagans we hear complaints \*) that surprise us. Yes, the more diligently you strive for perfection, the farther you find yourself from the goal; you fall into terror over your helpless condition, like a man who has lost himself in a wilderness; and no means appears to you in the whole mute universe to tell you what you should do, to save you from an embarrassing uncertainty.

You realize that every gift has a giver, thus every good and perfect gift has a good and perfect giver; you thus arrive at the origin of all good, at the

One sees the strange saying of Krantor in *Plutarch consolat. ad Appollon* VI. 396: "When we come into being", a consistently evil part is mixed with us; because the seed, which is immediately mortal, has the same cause in common, from which the natural unfitness of the soul, illnesses and heartache, and the lot of mortals creeps up on us". Seneca's *de clementia*. I, 6: "How many investigators are there who are not bound by the same law by which they judge? How many accusers are free from guilt? And I do not know whether it is not always the one who is most difficult to bring to pardon, who more often deserves to ask for it. We have all missed, some more, some less; some intentionally. Some of us have been carried away or seduced by foreign malice; some of us have been too little firm in good resolutions, and have lost our irreproachability against our will and with reluctance. And we not only provide it, but will provide it to the last end of our lives." Juvenal's Satyre XIII, v. 108 fgg.: "Only the will to sin suffers these punishments; for he who thinks a deed of shame quietly concealed within himself is guilty as if he had committed it. Behold, if he has given sin its will, the everlasting fear does not leave him even at table time.

highest good, i.e. God. Only in the possession, in the union of the highest good can you be truly and eternally happy. Your personal continuance after death is certain to you precisely from the created inextinguishable desire for true and constant bliss, which you do not find on earth. Your life is subjected to the disturbing change and an end, which really rather means punishment than future good deeds. In what state must your soul be after death, if you cannot partake of the highest good? What will become of you in death, when you die, to meet the retribution which your conscience announces to you for eternity?

Yes, you say, how do you prove to me that I am not in possession of the highest good, in union with God, that I am devoid of purity, of righteousness, in order to enjoy God? Well, your own experience

proves it to you. It is love that inclines two beings to each other; but fear rules in your heart; for what is it but fear that shudders through your innermost mind at the thought of death, eternity and its judgment? And does your knowledge of God reach so far that it could plant love in you? But can fear replace love, the fear that acts out of servile compulsion, the voluntary love? Can the purest being establish friendly contact and fellowship with a creature full of sinful pride, the holiest with the unholyest?

Nothing therefore remains but that you are destined either to an eternal separation from God, i.e. unhappiness, (for if God has created us after Himself, as the rationalist himself admits, then man is eternally restless, in an unheard-of agony, if he must do without the earth, without nevertheless resting in God with His spirit:) or that God has had mercy on you and all your wretched fellow men and has revealed to you the way how you can come to Him and become eternally blessed in His fellowship. That the latter is more probable than the former is to be assumed by the best being. So we may seek God, in whom we live, weave and are, whether we can feel and find him. But where shall I seek God? Where shall I seek God?

To find rest for my soul, weary with the distractions of life, the nourishment which my immortal spirit needs? How do I distinguish his true revelation from the deceitful, falsely pretended religions? The matter is easy as soon as I stop only at that for which the revelation must be given to me. That revelation which shows me, in a manner consistently befitting the supreme divine majesty, the only means and the way to be transferred into his community, where his love and his inviolable right both reveal themselves to me equally great and glorious; a revelation which, for historical reasons, is as old as the earth on which we stand, as the human race, whose birth, preservation and preservation since Abraham's time, in the midst of the darkest abominations of idolatry, incomprehensible reproduction and spreading by the least instruments, despite the mightiest resistance, most unmistakably shows its divinity, which has been irrefutably confirmed by coherent prophetic prophecies in the course of millennia and by the marvelous correspondence of the Old and New Testaments, and sealed by the blood of so many truth-witnesses who, separated by centuries, have always confessed one and the same experience; A revelation that is clothed in such a lovely majesty, simplicity and power of words that it is able to move even the coarsest sinner and the most hardened unbelieving heart, if it does not resist its conscience with voluntary courage, and to free it from the most ingrained vice; such a revelation can only have **God Himself as its author**. And such a revelation has been given to me in the Bible and has always been acknowledged by the wisest and noblest of our race.

It is not the business of the common man to pursue this crowded evidence for the truth of the Christian religion and the divinity of the Bible in general in detail, and to make it firm against the gates of hell through diligent prayer and study,

S. his writing *contra Celsum* I, 2: "Tell me which of the two is better, that the faithful have changed their morals and improved their lives by believing without careful investigation that sins have a punishment and good deeds a reward to expect; or that they have delayed with their conversion until they have not only believed this, but also carefully investigated the reason for it. If one were to choose this latter way, then certainly few would get where their quite simple and naked faith leads them, but most would remain stuck in their ruin." He explains the former himself from the heart-directing power of the spirit. Cf. the narrative from the history of the Council of Nicaea in these sheets, Vol. I. No. 1. A famous freethinker of a very clever mind was brought to the Christian faith by the single story of the conversion of the apostle Paul, Acts 9, which he once read.

In the first place, the spiritual experience of the power of the word through faith itself is pointed to as the strongest proof, surpassing the bodily senses in certainty and making all others superfluous. It is called, in a beautiful expression of Christian doctrine, the testimony of the Holy Spirit. (Rom. 8,16.10. 1,16. Joh. I, 5, 6. 9 fgg. Hebr. 4, 12. Petr. I, 1, 23. Joh. 6, 63. 7, 16 fg. Jerem. 33, 29. Ps. 19, 8. 9.) Here we do not speak of enthusiasm, which makes hasty conclusions out of incomprehensible imaginings and gets entangled in fanatical errors; but of a sure, infallible, clear and distinct consciousness of having been transferred from death to life, from the bondage of sin to freedom and righteousness, from darkness to light, which experience is based in everything on a written word that is revealed to all the world. It is the own, inner, spiritual judgment of faith, (Joh. 4, 42. 6, 68 fg.:) I believe, because I have known by faith - firmly imprinted in the foundation of the soul by the righteousness of God, which comes by faith in faith (Rom.1,17.) with the exclusion of all human worthiness, the sealing by the spirit of truth, a bright light in the dark heart, (Cor. II, 1, 22. 4, 6. Joh. 3, 33. 14, 26. This testimony is also indispensable to a scholar, as the eye is to a wanderer, in order to walk the way home. The eternal love of God for fallen men, the voluntary surrender of the Lord Jesus to death, the unexpected mercy to so many millions of stubborn hearts - what great, manifold, inexpressible sensations (with or without sensitive affection) must pervade a soul that does not harden itself! How could the power of sin resist that its strongest chains do not break! Here it is not a matter of calculating palpably or of closing slowly geometrically (as a mathematical genius of the French speaks himself -): one would lose the greatness of thought. Overwhelmed by the immense power of grace, you will plead on your knees in the dust: O JEsu, thou sun of righteousness, have mercy on me! And it will be given to you to understand the mysteries of the Kingdom of God and to look with open eyes into the rays of the eternal and incomprehensible Godhead tempered by the humanity of JEsu Christ.

What does a blind man understand of color, a drunkard of a lovely poetry, how can I perceive the sun if I wantonly cover my face? What does a rationalist understand of the wealth of consolation in the Gospel and the divine teachings revealed therein? Thus it comes about that the author of that little scripture also takes offense at the mystery of the Holy Trinity and the incarnation of the Son of God. (Timothy 1.3,16.)

Disgust seizes me when I read his words about it p. 11. Forebodes

Is he not trampling on the deep, holy truth on which his baptismal covenant is made? Does he trample under foot the precious mysteries which bring the wonderful God so near to us out of the darkness of immeasurable concealment, and yet preserve the idea of his inscrutable divine life? The mysteries of the Christian religion, they meet the needs of the human spirit in its highest developments; for in the nobler philosophical systems we find, even if different, still misunderstood echoes of the biblical revelation. Foreign to the nationalist is the idea, which Plato already had, of being freed from above from the unfortunate fetters of sin and becoming a partaker of virtue wrought by God; like the Turk, he blindly ascribes to man's own power to earn heaven by good works. Foreign to him is the thought of a God who carries creation in living omnipotence, and the deep longing to unfold, as it were, the eternal source, which is in itself inaccessible, so that he may come closer to the finite beings who need him, as we read so beautifully in Augustine, the father of the church; (whence it is explicable that polytheism above polytheism could find such acceptance:) he imagines, in cold indifference, like himself, a being behind the clouds, which has raised up a dead wheelwork of natural laws, that, while the creating hands bind themselves to it, it runs off in idle sonication. Therefore, foreign and foolish to him, as indeed to all human wisdom left to itself, is the sole reason of a reasonable worship of God (Rom. 12,1.), the restoration of the broken bond of love and trust, of the true worship of God, in which one can be unafraid because of the past, full of confident hope and joyfulness for the present and the future toward God; he is to himself, whether in fearful hypocrisy or false security, the mediator, the reconciler, and lets God, at the expense of his sacred majesty and sovereign right, deal so carelessly and lavishly with his grace, that he gives to men, who insult him daily and again and again with so little regard for his honor and laugh at his pronounced law with such insolence, even violently afflict the highest good by the inflicted dishonor of creaturely love, to credit their outrageous sin and forgive it without satisfaction, without satisfaction, for which, however, natural law admonishes consciences. He denies an influence, an effect of the supreme spirit of love on the rational soul through the word given by him, and considers it to be a fancy, because he prefers to live in the freedom of a carnal mind and his selfish urges. The very thing that fills the Christian with the most reverent devotion to the Bible and most clearly expresses its stamp of divine origin, that it has such high, sublime and divine values, is that it is not only a source of love, but also a source of inspiration.

The most worthy secrets of God are revealed to us, which indeed, having emerged from the invisible bosom of the Godhead, elude the inquiring spirit of man behind the cover of eternity, and can only be believed on testimony for our own bliss, but are never presented to us in Scripture as contradictory and with undeniable truths, \*) and thus nourish and enliven the hope that one day in the invisible world our gaze will no longer look into the mirror of an enigmatic word, but will recognize it face to face.

The Christian reader will not be angry with me for not speaking plainly enough here. But how is it to be done differently, in order to show rationalism that what it is so concerned about is completely lacking, namely true, reasonable science?

(To be continued.)

**About the healing formula: "Christ says: this is my body" 2c.**

At the same time as a continuation of the „Antwort auf die neueste Vertheidigung der Union.“

As the readers of the first volume of our "Lutheraner" know, a little paper has come out against it, the first part of which we have already illuminated. If we now go further, we find how Mr. Nollau, the author of the paper, complains about what we have written in our paper criticizing the formula used in the Protestant Church for administering the Holy Communion. Mr. N. accuses us in this connection of having been a "good" person. Mr. N. accuses us here of "sylph engraving;" but unfortunately for no other reason than because the good man did not understand us here either. We have not declared the donation formula: "Christ says: This is my body" 2c. to be unbiblical in itself. We have only asserted this: Since many evangelicals consider the Lutheran donation formula: "This is the true body" 2c. to be unbiblical and a human addition, we have not declared it to be unbiblical per se.

The conceivability of the trinity in the unity shows itself in the analogy of the light, under whose image it transfigures God of the earthly weakness; and great church teachers draw attention to the distinction of the invisible element from the actual ray of flame and the communicating warmth. The condescension of the great God into human lowliness, should it be absurd because our weak reason cannot comprehend it? What is more unreasonable than to measure the ocean by its drops, the sand of the sea by its grains, the infinite fullness of power by finite concepts? Does not the fire see through the food? How much more does the divine nature of the eternal Word "fill mankind entirely with divine light and life?"

Not seek reason from everything in general with proud presumption,

prophets and apostles, inflamed by heaven's impulse,

truth, full of God, speaking in the holy books;

Nor seek with sacrilege to break into the things which a sacred silence covers; only pass by such a place with stupid timidity and with reverent steps. That is wise ignorance, if we do not want to understand, what the best teacher wants us not to know."

(Written in Latin by Jos. Scaliger, translated into German by Gottsched, in Leihnitz Discours von der Uebereinstimmung des Glaubens 2c. 2c. § 56.

If they explain the meaning of a sentence, they condemn themselves. For if only that were biblical which is written in the Bible with the same letters and in the same form of the sentence, and if, on the other hand, that were unbiblical which was indeed rendered in other words, but by which the true actual meaning of Scripture was expressed, then not only would the formula of the Lutherans: "This is the true body," 2c. be unbiblical, but much more the formula of the Protestants: "Christ speaks: This is" 2c. would be unbiblical, because not only the word "true," but also the words "Christ speaks," do not stand in such connection and with these letters in the Scriptures. The guilt of "plugging sylphs" therefore falls not on the editor of the Lutheran, but on the evangelicals. We just wanted to pay the latter with the coin they had spent and to beat them with their own weapons and thus really, as Mr. N. admitted by his reply against his knowledge, led them *ad absurdum* by their own assertions, i.e. convicted them of inconsistency.

While we, too, consider the words of dispensation in use in the Lutheran Church to be the most appropriate, especially in these times when so many, even calling themselves Lutheran, deny the essential presence of the Body and Blood of Christ in Holy Communion, we also consider our formula to be wonderfully chosen for the purpose of strengthening the faith of the communicant in receiving the blessed elements. We also consider our formula splendidly chosen to awaken and strengthen the faith of the communicant in the reception of the blessed elements, but we are far from declaring this way of ours to be the only correct one. Even in the orthodox Church there has always been a great diversity in this free matter. According to the so-called apostolic constitutions, in the first times it was distributed with the simple words: "The body of Christ -the blood of Christ, the cup of life." Only in the sixth century this formula was extended to: "The body, the blood of our Lord Jesus Christ preserve you (your soul) to eternal life". Luther also wanted to keep this last formula in 1523, as we can see from his writing: "*Formula missae*," which Luther also confirmed in 1526 in another writing: "Deutsche Messe" (German

Mass) 2c. In the Agende, which Duke Henry of Saxony had drafted for his small country in 1536, the words read: "The body of our Lord Jesus Christ, which was given for you in death, strengthen and preserve you in faith for eternal life. Amen. The blood of our dear Lord JEsu Christ, shed for your sin, strengthen and" 2c. The words: "Take and eat - take and drink," we find first added in the Nuremberg Agende of Veit Dietrich from the year 1543. Only at the end of the 16th century, however, that is long after Luther's death, was it dispensed in most Lutheran congregations with the words: "The true body - the true blood." This is why it happened,

because at that time crypto (secret) Calvinists were discovered in the very bosom of the Lutheran Church.

Since even in the orthodox church the same formula has not always been retained, but rather one has made use of one's Christian freedom in this matter, we can certainly not condemn it as necessarily contrary to God's word when in the Protestant church it is distributed with the words: "Christ says: This is" 2c. Another question, however, is whether this formula is an appropriate one and whether, because of the circumstances under which it was introduced, it is not a highly suspicious formula that a right-believing Christian cannot use now without hypocrisy with the false believers and weakening his creed. But we have answered this question in the affirmative, and must answer it in the affirmative even now.

It is obviously highly inappropriate if the preacher, during the administration of Holy Communion, where not a mere remembrance of the first celebration of the same is to take place, but a repetition of the same celebration, tells what Christ spoke during the distribution of the blessed elements, instead of speaking the words of conferral and appropriation as the hand-holder of the mystery (1 Cor. 4:1). What Dr. Rudelbach reminds us in his writing: "Die Sacramentsworte" (The Sacrament Words) is irrefutable: "As little as one may turn baptism into a recitation of baptism (into a report of it) with the words: "Unser HErr JEsus Christus spricht: Gehet hin in alle Welt" (Our Lord Jesus Christ says: Go into all the world) 2c., just as little is one entitled to unnerve the full content of the words of distribution (healing) in the Lord's Supper by a similar paraphrase.

If we also consider the reason why the formula was chosen: "Christ speaks" 2c., it must be highly suspicious to a Lutheran, even one who is not suspicious. This insertion occurs first in a few Reformed and rationalistic church books and was then included in the new Prussian Agenda at Dr. Marheinecke's suggestion, for the purpose of being able to be used by Reformed as well as Lutherans and thus to promote an ecclesiastical union in the case of continuing doctrinal disagreement. How can an honest Lutheran accept with a clear conscience a formula that has been chosen so that one can believe what each person considers to be right for himself? Nowhere should a Christian confess his faith with such words, which are deliberately chosen in such a way that they allow a double interpretation: But duplicity at the altar of the Lord must fully appear as an abomination worthy of detestation. If the aforementioned formula had been introduced by a Church that otherwise resolutely confessed the true presence of the Body and Blood of Christ in the Sacrament, we alone would reject it as inappropriate.

But since it has been chosen by a church for the attainment of its religious purposes and as its shibboleth, in which that secret is believed and cannot be believed, we must condemn it as a birth of hypocrisy, which is all the more punishable because it touches the inviolable sanctuary of divine truth. Accordingly, the Concordia Formula, this important confession of the Lutheran Church, says: "We also believe, teach and confess that at the time of the confession, when the enemies of God's Word sought to undermine the pure doctrine of the Holy Gospel, the pure doctrine of the Holy Spirit was not to be believed. We also believe, teach and confess that at the time of the confession, when the enemies of God desire to suppress the pure doctrine of the holy gospel, that in this case also in such matters the adversaries should not give way, nor should they suffer to have the same imposed on them by force or deceit by the enemies for the weakening of the right worship of God and the planting and confirmation of idolatry. - For here it is no longer a matter of external means, which by their nature and essence are free in themselves- but it is first of all a matter of the high article of our Christian faith, as the apostle testifies, "so that the truth of the gospel may stand. Gal. 2, 5." —

How wrong Mr. N. does us, if he ascribes it to the malicious suspicion of our alleged ultra Lutheranism, that we find doubts about the truth of the words of Jesus in the Evangelical Formula of Donation, he can see from the fact that e.g. the nothing less than strictly Lutheran Dr. Tittmann has judged the same. He writes: "In this addition (Christ speaks), in this context, there is no other sense than if it would say: Christ says indeed: This is my body, etc., but you can take it as you wish. The little word is in the context, and so is the contrast; otherwise there would be no need of the addition. Every word that is added to Christ's own words (this is my body, this is my blood) at the presentation of the blessed signs of the sacrament is at least superfluous, and those words are more than superfluous." (See his treatise "On Unification of the Protestant Churches" p. 10.) Now Mr. N. continues to think about these words of an impartial person.

We cannot but conclude with an admonition to our Lutheran readers. Should one or the other have a pastor who dispenses the Holy Bible with the formula: "Christ says: this is my body, 2c., then he protests against it, as modestly as seriously, and present to his preacher the reasons why this manner of dispensation is offensive to his conscience. If, however, in this protest, the preacher shows that he cherishes the Zwinglian or Calvinian faith, or rather unbelief, or that he uses this formula for this reason, so that both Lutherans and reformers can communicate with him, then he should avoid the communion of such a church minister, even if he then

The same is true of the Lutheran Church, which is the mother church, for the sacraments are the seals of doctrine; in whichever ecclesiastical community one enjoys the sacraments, one professes the doctrine of that church.

This is not our advice, but Luther's, who writes: "Whoever publicly knows that his pastor teaches Zwinglian, he should avoid him and deprive himself of the sacrament all his life before he should receive it from him, even rather die over it and suffer everything. But if his pastor is one of the two-faced, who pretends with his mouth that the body and blood of Christ are present in the sacrament, and yet is suspicious that he sells in sackcloth, and thinks otherwise, neither the words are: go or send freely to him and let him tell you clearly what it is that he gives you with his hands and that you receive with your mouth, regardless of what you believe or do not believe in your heart; badly asked, what hand and mouth grasp here. If it is a sincere enthusiast, who wants to deal honestly with you, he will tell you that he will give you vain bread and wine, and you should think and believe the body and blood of Christ 2c. But if it is the juggler of one who plays under the little hat, he will say mum mum and throw the porridge around in his mouth and thus slobber: "It is enough that you believe the body that Christ means. This is called a fine answer and a proof of the hope that is in us, as St. Peter teaches in 1 Ep. 3, 17. For what is this terrible jiggery-pokery? in which they want to teach the people, and yet they tell them nothing, but send them into the dark hole and say: Believe what Christ means. But what Christ means, they will not say." (L. Werke. XVII. 2440.) Here Luther paints a true picture of those who also now say: "We go back to the clear sayings of holy Scripture and stand by them"; but which they do not want to interpret. - —



This newspaper, which belongs to the High German Reformed Church and is published in Chambersburg (Pennsylvania), says in the number of Sept. 19 of this year. We regret that the hard and unloving spirit, which is pleased with itself and displeased with others, is still so prevalent. - Who among these, if he is otherwise sincere, must not realize that their principle: "We are the only Protestant church - the Lutheran church (namely, the so-called Old Lutheran) is the church that makes blessed," which they actually set up, is an unchristian principle?"

We report this only to the readers of our "Lutheran", since a defense against these accusations would be quite superfluous for them; just compare again No. 24 and 25 of the first volume, where we have clearly and extensively explained what we understand by the Lutheran church. It is indeed a sad characteristic sign of our time that one may now never confess without the sharpest rebuke: There is only One Truth; and much less; God's grace has also let me find this truth. It is most distressing that one now seeks humility in saying: I think I have the truth, but others who believe otherwise have it too. - Incidentally, it serves us greatly to strengthen our faith that we experience how, as a rule, one only dares to fight successfully against the confession we have made and only hopes to be able to invalidate it when either we poor sinners are reminded of our sins and our persons, which are not an article of faith at all, are attacked, or when assertions are made against us that have never occurred to us, let alone been publicly expressed by us. Finally, let it be known that we will not dignify any further chatter that we alone consider ourselves to be the church of salvation with a reply. Whoever either does not want to take the trouble to consider our doctrine of the church in its context, or is incapable of doing so, and with his glosses only dishonestly wants to take those who do not read the "Lutheran" against it in advance, we will by all means not get into a verbal quarrel with.

Mr. S.(chaf?) closes an article on the Buffalo "Old Lutherans" in the above-mentioned number of the Christian magazine with the sigh: "God preserve us from all extremes!"-We close with the wish: God preserve us from the middle way, which one now thinks to have found between the always extreme truth of God's words and error.

### **Separatism.**

Thus E. S. Cyprian writes: "If we, like Christ, who partook of the paschal lamb in the company of Judas and the Pharisees, go to Holy Communion with wicked people, which act is in itself good and praiseworthy, we do not confront them, but they confront us. If, like Christ, we partake of Holy Communion with wicked people, which act is in itself good and praiseworthy, we do not present ourselves to them, but they present themselves to us; we therefore do not sin in such fellowship, but they who pretend. For the sake of the muzzlers, one must neither despise the church nor even leave it. The godly martyr Cyprian rightly writes of such apostates: "These are those who, without divine command, make themselves overseers of the impudent congregation. No one believes that godly people can separate themselves from the church. The wind carries away no waizen; the empty chaff is blown about by the storm."

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### **The Concordia Formula.**

The Concordia Formula, the last of the symbolic writings of the Lutheran Church, is, as is to be feared, hardly known by name to some readers of these pages, and has been made suspicious to some themselves, as a book of a dead, rigid liturgical service or as a book in which a sophistical scholasticism and an uncharitable, condemnatory spirit reigns. For our "evangelically-minded" opponents cannot forget that the Concordia formula has been a mighty dam against the union of the reformed side for 300 years, until finally, in our unfortunate century, this fence around the vineyard has been overrun by the wild sows or jumped over by the foxes. It is indeed to be lamented that this excellent book has been thrown under the bench in such an unfortunate way; we must bring it out again, wipe the dust off the covers and call out to everyone, learned and unlearned: read, read! The writer of this book remembers with joyful thanksgiving the time when God's good hand gave him the Concordia formula; since then it has become a dear book and a rich source of salutary knowledge. It would be worth the effort, however, to provide the readers with a detailed history of the origin of this work; it would be exceedingly instructive for our time to get to know the disputes of that time which gave rise to this book. But since such an account, if it is to be only moderately exhaustive and fruitful, would exceed the limits of these sheets, we will limit ourselves to highlighting some general points of view, which are to be considered for the proper appreciation of the Concordia formula.

1 Concordie is a beautiful name and means unity. The purpose of the Concordia formula was to be used in

The church was destroyed by many disputes and false doctrines, and the church was brought back into harmony. But how did she accomplish this? Certainly in a completely different way than it is done in our days. One has not yet become wise through 300 years of experience.

to recognize that an ecclesiastical harmony without

Unity of doctrine is a futile thing, a loose whitewash without support. The reason why

The point of unification to which we are now united is the thoroughgoing and bottomless indifferentism which leaves the controversial points, although salvation and blessedness depend on them, as unessential secondary doctrines, or which makes the point of unification a general orthodoxy in all its glory, or a mere inward sympathy of hearts without an outward sign of unity in confession, with a one-sided emphasis on the inward spiritual life of the individuals. The unity that the Formula of Concord aims at is of a completely different kind; it does not want to establish a merely external, nor a merely internal, but a unity based on a united doctrine of faith. Therefore, the points of contention are not concealed and evaded, but rather presented in their sharpest contrasts, on which the judicial pronouncement of the Holy Scriptures belongs. The judicial pronouncement of the holy scripture belongs to it, and its decision is the end of the matter. Whoever with it submits to this judicial pronouncement of the Holy Scriptures? Whoever humbly submits to this judicial pronouncement of the Holy Scripture, it offers his hand fraternally; whoever does not want this, it regards as one who has broken the bond of fraternal harmony himself. The Concordia formula does not distinguish between essential and non-essential doctrines according to its own reason; where God's word speaks clearly, it does not dare to say that this is essential and that is not. In sum, it does not make peace with the truth, but it seeks to plug the source of discord by uncovering and overcoming error with truth; it places unity of faith above unity of love, and conditions the latter by the former. An important pointer for us now, when peace, unification, union have become the order of the day and it becomes difficult for a Christian to find his way through the *raisonnements* so wondrously mixed with truth and error, furnished with the most dazzling appearance of spirituality and godliness.

2 It is a fundamentally false assertion that the Concordia Formula has brought about a new confession that deviates from the Augsburg Confession. The Reformed, no less than the Papists, have brought a new confession onto the scene that deviates from the Augsburg Confession.

have thrown. It does not want to establish anything new and original, but rather follows the ecumenical symbols of the old church, as well as the Augsburg Confession. It is basically nothing other than a sharply marked, faithful interpretation and rescue of some articles of the Augsburg Confession against the

falsifiers of the same. Confession against the falsifiers of the same. When our fathers wrote the Augsburg Confession, they could not, of course, foresee all the gross and subtle distortions of truth that the devil would devise in the following times; therefore, they summarized the most distinguished articles briefly and simply. Although the Confession, with all its simplicity, is so definite and comprehensive as not to leave the truth-loving Christian in the dark, the devil nevertheless drilled a hole through it, and after Luther's death erroneous spirits arose, all of whom found a base of their error in the Augsburg Confession. Even those who were in their hearts attached to the Calvinist heresy of the Holy Communion, were not able to find a support for their delusions. Even those who were devoted to the Calvinist heresy of Holy Communion did not hesitate to sign the Augsburg Confession. Even those who were in their hearts attached to the Calvinist heresy of Holy Communion were not afraid to sign the Augsburg Confession and to enter the offices of the Lutheran Church, while they sought to undermine the doctrine of this church, whose bread they ate, by secret arts. The Concordia formula opposes these with a faithful interpretation of the contested articles of the Confession, and with such precision and accuracy that it leaves no niche for the dishonest. It drives the opponents in such a way that they must either confess: no, we do not want to be such Lutherans; or they must give themselves up to the truth and confess that they have raved. For the sake of this sharpness and definiteness, it is also a thorn in the side of all those who like to do their work in the dark and do not want to lose their civil rights in the Lutheran church despite their inner aversion to the Lutheran doctrine. On the other hand, all righteous Lutherans who do not shy away from the light still like to gather around this banner and emblem and thus distinguish themselves from all after-Lutherans, they are called whatever they want.

3) As sincerely as the Concordia Formula adheres to the ecumenical symbols and the Augsburg Confession, it does not make it a confession. Confession, it nevertheless does not make the

It does not make the Scriptures its standard of faith, but rather places the principle at the head of its confession that the Scriptures are the sole guide by which all teaching and teachers are to be judged. It recognizes in the books of old and new teachers only testimonies of faith and thus makes a distinction between the Holy Scriptures and all human writings, not excluding those of the apostolic and later times. Therefore, he makes a difference between the Holy Scriptures and all human writings, not excluding those of the apostolic and later times, as wide as the heavens from the earth. And this is the only correct position on which the Lutheran Church stands; it recognizes neither human reason, like the nationalists, nor a human doctrine of tradition, like the Roman Catholics, as the source of faith, and does not even tolerate it alongside Scripture. From this highest principle it necessarily follows that it recognizes no other standard of interpretation or no other analogy of faith than that given in the holy Scriptures themselves. For if there were any standard of interpretation or analogy of faith apart from or above the Scriptures, it would be the same. If there were a standard, apart from or above the holy Scriptures, as to how they are to be explained and interpreted, then this would have to be above the holy Scriptures, the light that teaches the right understanding of the holy Scriptures would have to be above the light that teaches the right understanding of the holy Scriptures. If this were the case, the light that teaches the right understanding of sacred Scripture would have to be above the light of sacred Scripture itself. Scripture itself. But since we consider the holy Scriptures to be the only rule and guide, we are not in the position of the light of the holy Scriptures themselves. But since we consider the Holy Scriptures to be the only rule and guideline, we know of no other interpreter of the Scriptures than the Holy Spirit Himself, who, through the Holy Scriptures, has given us the right understanding of the Scriptures. The Holy Spirit Himself, Who through the Holy Scriptures We also know of no other interpreter of Scripture than the Holy Spirit Himself, who speaks to us through the Holy Scriptures in their clear and distinct utterances, and we trust the clarity and power of the Holy Scriptures so much that they can also be used as a guide. We trust the clarity and power of Holy Scripture so much that it can help a humble reader of it to recognize the saving truth even without foreign light. We do not disdain the testimonies of the orthodox church, as they speak to us especially in the ecumenical symbols, and gratefully use them as a glorious means of support and guide to the understanding of Scripture, and find in them a faith-strengthening seal for the truth of our faith, but we do not make them our standard, but let Scripture itself be our standard. Scripture itself. To emphasize this point of view, which is clearly expressed in the Concordia formula, does not seem to be superfluous now, since a tendency toward a traditional interpretation of Scripture seems to be emerging among some Lutheran theologians of recent times.

(4) Anyone who runs the Concordia formula with a healthy heart will easily be convinced of the unfoundedness of the accusation, as if it were a scholastic sophistry or dead orthodoxy. Truly only he can speak so who himself knows nothing of the life that is of God. It is, however, a terror for all heretics, it decides the disputed questions with a cutting sharpness, it does not tolerate even the smallest error, also no ambiguity, it wants that in the church not only the same doctrine but also the same speech is led, it does not even want such ways of speaking to be led in the church, which could give rise to annoyance and disruption; but it does not tolerate the smallest error, also no ambiguity, it wants that in the church not only the same doctrine but also the same speech is led, it does not even want such ways of speaking to be led in the church, which could give rise to annoyance and disruption; but it does not tolerate the smallest error, also no ambiguity.

Just as the authors themselves were men who kept the secret of faith in a pure conscience, so the book itself is the imprint of a living experience of the heart; indeed, it would not be so in keeping with the model of the salvific words if the authors had not themselves been under the influence of the Spirit who guides into all truth. How experientially they speak, for example, of the destruction of original sin, of the effects of grace of the Holy Spirit, of repentance, and of the healing power of the Holy Spirit. How experientially they speak, for example, of the corruption of original sin, of the effects of grace of the Holy Spirit, of repentance, justification, etc., that only a blind party hatred or a spiritually crippled mind can miss the right spiritual life in them. But among today's "evangelically-minded" the unfortunate fixed idea has become dominant, as if strict orthodoxy were incompatible with spiritual life, and one is soon ready to consider a

strict Lutheran and a dead orthodox as one thing.

5 An important moment seems to us to be that the Concordia formula gives the only correct view of what in recent times one likes to call the material principle of Scripture. To be sure, this expression is foreign to our old sound theology, but since it has once become fashionable to let theology go along in a philosopher's cloak, also "the noblest article of Christian doctrine," as the Apology expresses itself quite simply, the doctrine of the justification of a sinner by faith alone, must be called, according to philosophers, the material scriptural principle. But we do not quarrel about the name; but let the thing remain what it is. But what is made of this principle? An absurdity, a trunk without root and without branches; the justification of the sinner by faith alone is thus isolated from the other articles of faith, especially from the holy sacraments, baptism, and the sacrament of God. The article of justification only becomes what it is, *articulus standtis et cadentis ecclesiae*, in connection with these sacraments, baptism and the Lord's Supper. Luther, when speaking of the importance of this article, does not say: leave me only this article, the others you may falsify as you wish; but he speaks thus: Where this one article remains pure on the plan, Christianity also remains pure and fine in unity and without all divisions. But where it does not remain pure, it is not possible for it to ward off some error and the spirit of the sect. (Concordia formula p. 704 Pipping.) Luther and after him the concordia formula does not favor the article of justification at the expense of the others, but rather shows the exact connection of the others with the article of justification, and how one cannot exist without the other. We therefore cannot share the opinion of Dr. Schaf \*) that the two churches, Lutheran and Reformed, are in the deepest religious agreement.

\*) In his "Principle of Protestantism." As splendid gifts and excellent knowledge of the old theology the author develops in this writing, it is to be regretted that he does not serve a better cause than the Union.

No, they are not even in the main article of justification. For even if we admit that in the symbols and teachings of the Reformed Church this article is in itself contained, we must deny that it is wholly and integrally included in it. For apart from the fact that her terrible doctrine of the unconditional election of grace already deals the deathblow to justification by faith, she stultifies the poor sinner by her Scripture-contrary, emptying doctrine of the sacred sacraments, which are neuter. Sacraments, which together with the gospel are the only means of the heavenly treasure, it deprives the poor sinner of the consolation of justification and is, as much as there is in it, guilty that a sinner loses justification. Only because Dr. Schaf ignores this important moment, it can be explained how he can find this so-called material principle of Protestantism in both, the Reformed and the Lutheran Church, equally strong and completely pronounced.

The greatest offense that the Concordia formula has always given to delicate ears is its condemnation and condemnation of heretics. If one forgives her everything, it is not that she condemns all heresies and heretics so mercilessly. Where, one cries, is the love that bears all things and helps the erring with a gentle spirit? Does not the Lord himself say: do not judge, do not condemn. Does not the Concordia formula, by its very condemnation, show that the spirit of the Lord is not in it? The mildest judges think they have to excuse it with the coarseness of the time, since people did not take hard, coarse expressions so badly to each other. But if one looks at it more closely, this reproach also falls away and the Concordia formula stands perfectly pure also in this respect. If it were the case that it condemned every erring person without asking whether he erred in weakness or stubbornness, or if it condemned whole churches, as the pope does, and thus also the children of God hidden in them, then it would certainly be committing a sin that would cry out to heaven, then it would be time to abolish these condemnations; who would want to be guilty of such a sin? But what her meaning and opinion is, she clearly states in the preface of the Book of Concord: "Our will and opinion is not that persons who err out of simplicity and do not blaspheme the truth of the divine word, much less entire churches, are meant, but that only the false, seductive teachings and their stiff-necked teachers and blasphemers are actually condemned. But that it publicly rejects and condemns such, it does obediently to Christ and His apostles; just read with attention Matth. 23. Gal. 1, 7. 8. 5, 10. 12. 1 Cor. 16, 22. Phil. 3, 18. 19. 2 Pet. 2, 1. f. As little as the Most Holy One and His apostles can be accused of being addicted to condemnation without a terrible blasphemy,

just as little of the Concordia formula, which does nothing other than execute the judgment of the Lord *ministerially*. In this sense, every orthodox Christian may, indeed must, reject all false teachings and teachers and separate himself from them, partly in honor of God's truth, partly out of love for his neighbor, in order to warn him not to regard false teaching as a harmless, indifferent thing and false teachers as harmless people.

But we hurry to the end and only point out the value and significance of the Concordia formula for our time. As readily as we admit that it is a human work in language, expression and form, we decisively assert that its content is the unchanging truth of God, and just as God's Word is unchanging, so is the Concordia formula according to its content. Or has anyone yet proved with reason that it sets anything without or against God's Word? Must not even many of her opponents leave her the glory of Scripturalism, even if they are terrified of the sharp-edged sword she needs? We Lutherans are not so bornirt, as Dr. Schaf regards us, that we are not able to stand apart from the Word of God. Schaf regards us, that we recognize no pure dogma, no true Christianity apart from the Concordia formula; he therefore makes a very futile attack on the poor Lutherans, who know quite well that pure dogma and true Christianity existed before the existence of the Concordia formula and certainly still exist among many without a formal acceptance of it; but this we are not ashamed to assert, however, that with a conscious rejection of the articles of faith presented and expressed in it, there is or can be neither pure dogma nor true Christianity. If 265 years ago 8,000 servants of the Gospel, among them many men distinguished by scholarship and piety, had no hesitation in attesting with their signature their agreement with the Concordia formula, should we, their children, not again joyfully gather around this banner in order to certify the unity of our faith with that of our believing fathers? Or have the seductive doctrines that once made the Concordia formula necessary died out in our century? Does not the Lutheran Church now have in its midst a multitude of Pelagians, Synergists, Anabaptists, Zwinglians, Calvinists, all of whom bear the Lutheran name, the Augsburg Confession in their shield, and yet make a mockery of it in doctrine and practice? Is it not doubly necessary in our broken times that all the true sons of the Lutheran Church, who have an abhorrence of the rapturous exuberance or Laodicean lukewarmness of today's name Lutherans, should be united in taking the Concordia formula back into the circle of their creeds? But in any case, for many of them, a diligent, careful study of all the confessional writings would still have to precede this; for the

The concern that many, even preachers, lack this is not unfounded. To stimulate this study should be the main purpose of this short treatise.

Sent in by Pastor O. Fürbringer.

### **Rationalism and the Bible**

(Continued.)

We now turn from the mysteries of the Christian faith in the Bible to the miracles which are most closely connected with them. How poor, and thinking small and low of the highest perfection nationalism appears here again, is not to be overlooked. Its God, my dear reader, is a made dream-image, a powerless idea, but by no means the true, living, invisible creator and governor of all things. One thing only is possible; either God and nature cannot be separated from each other, which is contrary to all natural truth; or nature is omnipresently permeated by the divine being, so that he can command its course as his wisdom requires. The author of our scripture does not want to know anything about a miracle-working God (p. 6. 7.10.14. 15. above), which (together with the visibly fulfilled prophecies of the men of God many centuries before) can never be interpreted away, nor denied, since even the enemies living at that time acknowledged the happened facts, the testimonies of the Gentiles and Jews confirm them. \*) If the miraculous occurrence of prophesied events, which no creature could have foreseen by itself or only guessed at, convinced the coming generations that the prophets were worthy of extraordinary gifts from God, the miraculous works also opened the hearts of the fellow world to a believing reception.

Already the nature of the created bodies and spirits has certain movements and effects, which flow from hidden forces of the being communicated to them by God, which exceed all human insight, secrets, which one can believe only of the experience, but never fathom. They are all subject to laws that are known only to the one who gave them. Even what happens against the usual order of things is therefore not yet a miracle, if it comes from a created power, whose connection with the rest of nature we cannot

understand, but only that is to be called a miracle work, which goes beyond all powers and abilities of the whole created nature, which is therefore worked by a divine power as its cause. From this

\*) One finds them collected in the writing of the well-known Dutch statesman Hugo de Groot of the truth of the Christian religion II. § 3 fgg. The miraculous conversion of so many nations by the instruments of Christ, the apostles, is certainly the surest guarantee for the historical certainty of the other far lesser miracles (Joh. 14, 12.).

It follows that there is no creature in heaven and on earth and under the earth that can actually perform miracles; it is God the Lord alone who performs miracles. Ps. 72, 18. 136, 4. Joh. 3, 2. Acts. 2, 22.10, 38. When they happen, they resemble an arbitrary, lawless intervention in the course of nature; but already Augustin (of the City of God XXI, 8.) asked aptly: "How can something be contrary to nature, which is the nature of every created thing according to the will of this great Creator? His omnipotent wink tells nature its course wherever he wills, without disturbing it nor dislocating it; its power rests in his power, it may now shape itself in this way or that. A miracle is therefore far beyond the knowledge that our reason has of the nature of things, but by no means contrary to the wisdom \*) itself, just as much in nature can not be explained nor understood by us. (This was acknowledged even on his deathbed by the God-denying Count of Rochester, as the English theologian Dr. Burnet tells in his biography). A God without miracles and a miracle without God is an absurdity. If he does them indirectly or directly, he always has a divinely wise purpose, which is directed to blessing and good deeds; and woe to the wantonness of the short-sighted man, who dares to master the God who creates great things in the despised smallest! (Cor. I, 1, 25.)

Oh, my dear fellow Christians, what a sad, desolate false doctrine is this rationalism! How terrible it would look for us, how terribly we would be deceived, if we wanted to accept this doctrine as the way to salvation! Do you dare to do without the miraculous God in adversity and death, in this changeable life often weighed down by sorrow, and in death? Take it for granted, as the author of that most pitiful little book says himself, that the essence of the Christian religion and thus of the teachings of Jesus Christ are, after the

\*) Truth is and remains truth, it may be in God alone or also in man. Truth, understood by man, is there when there is agreement with the other truths that can certainly be recognized from the light of nature; against this and therefore against all reason and also divine truth is that in which a contradiction with the previously recognized truths is clearly perceived; but where there is neither agreement nor dispute, the matter is beyond our reason, beyond our cognitive faculty; we are unable to see the connection. What is not contrary to divine reason is much less contrary to human reason: for the natural-human truths of reason are included in the infinite coherence of truth in God; only the human power of mind cannot reach the same. Our reason is only the finite, the limited one; divine reason is infinite, without limits. So the miracles, like the mysteries of God, can be beyond human understanding, inexplicable to it, but not contrary to it. That which is contrary to them in us is neither natural light nor the connection of truths recognized by it; it is error, sickness, corruptible prejudice and darkness! (Cf. 0. VV. Aaron als Lehnitz discourse cks!a conkormits üs la toi avoc 1a raison, Armsterd, 1710. Der Lutheraner Jahrg. 1. No. 8. "Beiträge zu Vertheidigung der christl. Religion" 2c. 2c.)

Rationalism the "in the reasonable human nature founded" truths of the existence of God, the immortality of the soul and the blessedness, which comes there not from faith, but from the works. (p. 7.10. fg. 14. below and 16.) "They are to him the most sublime thoughts of consolation and hope." But who in all the world can refrain from wanting to determine for himself what is essential in worship and religion? What is the yardstick by which one may determine what is essential, if a cedar can form a worship service as he pleases? Is not natural religion also a breakable chain of truths, in the last ring of which the revealed one necessarily intervenes, as we have shown above? Is blessedness from imperfect, stained works certain for sinful man? Yes, even the rationalist has lit his dim, gloomy light of God and eternity only at the bright sun of revelation, which has dispersed the thick fog of paganism among his ancestors. So deep is the corruption of man that he is not even able to find the natural theology, the natural truths of reason, pure. - How, those truths shall constitute the essential content of the teaching of JEsu Christ? they shall be thoughts of comfort and hope? Then Jesus Christ would be no Savior, no Redeemer, no Beatificator from our misery of sin. In order to seal the truths of natural religion, no bloodshed and bitter agony of the saint are needed; every man finds them in his own breast. Why the fearful struggle for life and the cruel torture of such an innocent and godly man? How can they be thoughts of consolation and hope? Is it not they that admonish the sinner of eternal retribution? is it not they that make the tender conscience a despairing one under the weight of the demanding law? No - by the works of the law no flesh is justified before God; for by the law comes knowledge of sin. We are justified, praise and thanks be to God forever, without merit, by his grace, through the redemption that came by Christ Jesus, whom God made a mercy seat through faith in his blood, that he might present the righteousness that is before him, by forgiving sin, which until then had remained under divine patience. (Rom. 3, 20. 24 fg.) But if we, who seek to be justified through Christ, should also be found sinners ourselves, (that is, those who commit sin, Joh. 1, 3, 8:) then Christ would be a minister of sin. This is far away! (Gal. 2, 17.) If then God is for us, who can be against us? (Rom. 8, 31.) He is the God who works miracles; he has proven his power and is a servant of sin.

The Christian religion is proclaimed in the authenticated writings of the prophets and apostles as the gospel sent from heaven by the Holy Spirit, the foundation that stands immovable when earth and heaven perish. Therefore, "either no religion is true - as a famous teacher of the Reformed Church put it - (which is absurd and completely destroys God's wisdom and goodness,) or the Christian religion alone is true," in that it alone gives what man's eternal destiny requires. (Some of the things that belong here are further elaborated in the writing of Blessed Dr. Ernst Sal. Cyprian, "Sensible Warning against the Error of Indifference to Divine Services or Religion," which I generally recommend to my fellow believers as worth reading and extremely useful).

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(To be continued.)

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### **Papist upholding of the so-called holy mass.**

F. Wilhelm, Baron von Rosenhan, Knight of the Holy Cross. Kreuz, reports in his "Christian Creed," which he made in Leipzig in 1688, that while he was still a pope, he was challenged with strong doubts about the correctness of papal doctrine on his journey through Lutheran countries; these doubts, however, were greatly increased when he spent some time in Vienna.

have to. Among other things, he tells the following: When I once got involved in a game with a princely princess, a lady-in-waiting entered the chamber with a sick Bolognese dog, to whom the princess handed thirteen ducats with the order to carry them to the Capuchin monastery, so that they would read mass there for the recovery of the beloved Schoos dog. I was shocked by this and thought, what kind of people must they be who are willing to sacrifice the most holy body of the most precious Savior for the sake of money for a sick dog! From that moment on, I resolved to at least no longer stand by the Papists and to profess my faith. (See: Innocent news of old and new theological things, documents 2c. of the year 1714, p. 752).

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The 1st year Mr. P. Trautmann.

The 2nd year of the program was carried out by Dr. Sihler and Mr. Biermann.

The 1st half of the 2nd year Messrs. Brandt, Fricke, Jäbker, Hilsgetter.

Received from P. Brohm for 2nd half of 1st year K8.30.

For the seminar at Altenburg received from the Lutheran congregation in New York through Fr. Brohm \$19.00.

### General statistical overview of the synods of the Evangelical Lutheran Church in the Adjusted States.

The first thirteen of the following District Synods are related to the General Synod.

						Preachers. Congregations. Communic.
1st Maryland Synod,	counted in	184	30	6		6664
	Oct. 4,			2		
2. " " Western Pennsylvania,			43	1	'	14053
	" " Sept.			2		
				8		
3. " " South Carolina,	" " Nov.		30	4		2784
				0		
4. " " Hartwick,		k,	15	2		30
	" " June			5	00	
5. " " New York,		fk	35	3		6000
	" " ^ept.			6		
6. " " Virginia,	" " N?	184	20	4		2415
	ai	5,		0		
7. " " of the West,	Oc	184	27	6		3657
	t.	4,		0		
8th English Synod of Ohio,	" " Sept.		46	1		6504
				4		
				0		
9th Alleghany Synod	" " i^ept.	k/	16	6		6811
				9		
10th Synod of the West			7	1		1044
Virginian	" " May			7		
11th Synod of Eastern	" " Oct.		23	5		5207
Pennsylvania,				2		
12. " " North Carolina,	" " May		11	2		2093
				1		
13. " " Miami, Ohio,		184	17	3		1923
	" " April	5,		6		
14th Pennsylvanian Synod,			68	2		32274
	" " May			2		
				4		
United Synods of Ohio:						
15th Eastern Ohio District	Oc	184	22	8	gesch.	
Synod,	t	4,	gesch.	0		8000
16th West	" " "		40	1		"
				3		
				0		13000
17. Engl.	" " "	k,	9	3		"
	kk			5		
						5000
18th Franconian Synod, N. Y).	" " June	184	27	4	"	3000
		5,		0		
19th Michigan Synod,	" tk/ ,	184	4	7	"	500
		4,				
20. " " Pittsburg,	// "	184	15	4		"

			5,		5	
21.	„„ Tennessee,	/k//	//	20	9	2500
					0	7200
22.	„„ Indiana,		Oc	184	13	gesch.
	t.		3,	gesch.	0	2000

Zusammen: 5381307135629

In addition to these, several Lutheran preachers who emigrated from Prussia have come together in the present year to form a new synod and have held their first meeting in Wisconsin.

Volume 2. St. Louis, Mon., Nov. 1, 1845. No. 5.  
**Memories of the time of the Reformation**

How Bugenhagen Came to Knowledge.

When Johann Bugenhagen, born in 1485 at Wollin in Pomerania, who later became Luther's confessor and an important instrument for the promotion of the Reformation, was still Schulrctor in Treptow and stacked in papal obscurity, he was once, towards the end of the year 1520, invited as a guest by the church inspector there, Otto Slutovius, together with his colleagues. Shortly before, Slutovius had received Luther's writing, "Of the Babylonian Captivity of the Church" under the papacy, from Leipzig from a vain good friend. This writing was then shown to the guests over the table, and especially Bugenhagen's judgment on it was desired. During the meal, the latter cursorily read through several pages, and soon after broke out into the words: "Since the world's Savior suffered, many heretics have troubled the church and attacked it severely, but none has done so badly as this Luther. But Bugenhagen could not help but take the book home to read it all the way through. And what happens? The further he reads, the more his eyes open; deeply moved, a few days later he goes back into the company of his colleagues, and stepping among them and holding Luther's book up to them, he calls out to them: "What shall I tell you much? The whole world is blind and in great darkness. This one man sees what is true." The assembly is shocked to hear this; a lively discussion ensues, Bugenhagen defends the scripture piece by piece, and behold! in a short time he has brought most of them, including the abbot himself, to his opinion, so that from now on they begin with him to publicly discover the abomination of the pope to the people and to point them to Christ's merit alone. But when the bishop of Camin, Erasmus Manteuffel (who, however, later also professed the Augsburg Confession), stirred up a harsh persecution against the Protestant confessors, they dispersed, and Bugenhagen, eager to see Luther, now went and to listen to him, to Wittenberg in 1521. He thus became acquainted with Luther shortly before he left for Worms. When Carlstadt began the iconoclasm, Bugenhagen opposed him most zealously and was therefore unanimously appointed pastor of the church in Wittenberg by the university and the city council after Luther's return from the Wartburg, which he also served with faithfulness and blessing for 36 years, in addition to many important services performed elsewhere.

**Death's plight, the right test of true comfort.**

Duke John, the first-born son of George, the irreconcilable enemy of Luther, was no less devoted to Luther and his teachings. Therefore, he once told Luther through the painter Lucas Cranach: If his father had been iron against him, Luthern, he wanted to be steely against him in the future, when he would come into the regiment. Luther answered with a laugh: "He does not care about him at all and it would be better if Duke John were concerned about a blessed end than that he should have such futile thoughts and, as it were, want to plan heaven. "For I know," he added, "that he will not live to see his father's death." At this answer, when Cranach brought it to him, John was greatly shocked, fell into a melancholy and soon thereafter into mortal distress. Here his father comforted him with the words: "That he should look only to Christ, the Savior of the world, and forget all his works, as well as the invocation of the saints. When the wife of the dying man heard this, she said: "Dear father, why is this not preached publicly in the country? George answered: "Dear daughter, it should only be said to the dying as a consolation, because if the common people should know that one would become blessed through Christ alone, they would become too nefarious and would not do any good deeds at all. Behold, dear reader, the poor man thinks he knows better how to make man pious than the good God.

**The dukes George and Henry of Saxony.**

Among the ruling heads, as already mentioned, Duke George of Saxony residing in Dresden was one of the fiercest opponents of the Reformation, which God had brought about through the ministry of the blessed Luther 300 years ago. This George had a brother, named Heinrich, who, residing in Freiberg, had only a very small portion of the country, which consisted of no more than two offices. However, as much

poorer Heinrich was in earthly goods than Georg, as much richer was he in knowledge of the evangelical truth. But what Heinrich recognized by God's grace, he also confessed and therefore sought to purify the church in his small country as much as possible from the abuses that had crept in. His brother George admitted to him in letters the abuses that were taking place, but he asked him to wait until the decision of a general church assembly before stopping them. But when Heinrich replied that he could not postpone doing what God's word and his conscience bound him to do until people had given him permission, he lost his brother's friendship completely.

However, in 1539 George finally became deathly ill and saw for himself that his end was approaching, and since his only son had died shortly before, he had to fear that, if he did not take precautions, his Protestant-minded brother Henry would become his successor and would then certainly introduce the Reformation, which he hated, into his country as well. George therefore drew up a will according to which Heinrich was to be admitted to the government of his country only on condition that he renounce the Protestant doctrine and remain with the old (papist) religion. At the same time, several councilors were sent to Henry to demand that he agree to these conditions. They did so and pointed out to the Duke what significant private assets his brother had left behind. But Heinrich replied: "I am reminded by your

The same offer as the devil made to Christ, when he showed him all the kingdoms of the world and said, "Behold, I will give you all these things if you will fall down and worship me. Do you think that I value the riches of this perishable world more than God's eternal word and kingdom? I and my Catharina would rather walk away alone with a stick in my hand than deny God and his word." The councilors, who assumed from this that nothing could be done, refrained from any further intrusion into the faithful, honest duke and immediately began their return journey to Dresden.

In the meantime, George's illness had worsened considerably and, precipitated by his mortal distress, he had sent only for his confessor, Father Eisenberg, without thinking of the complete completion of his will. He now made every effort to point out to the dying duke his own merit and the saints, and in particular he earnestly ordered him to invoke his patron saint, St. Jacobi. When one saw that this consolation did not calm the anxious man, Dr. Rothe, his personal physician, who was evangelically minded, took heart, wrapped his arms around the dying man and cried out to him: "My lord, you have a saying: Straight to, gives the best denominators! Therefore, do not pay attention to what is said to you about dead saints and other intercessors, but set your heart straight on the crucified Jesus, who died for our sins and is our only intercessor and beatifier: then you are sure of your blessedness." The Duke, wrestling with death, answered with a slurred tongue: "Help me, then, thou faithful Savior JESu Christe, have mercy on me, and make me blessed through thy bitter suffering and death. Amen." He wanted to speak once more, but his hour had come, he passed away, and so the testament remained unsigned.

When his brother Henry, who had been ready to renounce the dukedom of the deceased for the sake of God's word, arrived in Dresden late in the evening that very day, he was immediately welcomed by the people with rejoicing and greeted as the new sovereign. The priests and monks were very dismayed and saddened by the unexpected turn of events in this part of Saxony. The nobles at court, George's former flatterers, who had sworn during his lifetime that they would rather lose everything and be hounded into misery before they would leave the old religion, now also testified to great joy over their new lord and were so busy at his arrival that his own servants **could** no longer get to the carriage nor help him get out.

Thus, according to Matth. 25, 21, God had already set Duke Henry, who had proven himself faithful in small things, over many things and had given him the lands of his brother, which were more than ten times larger than his own, through a strange arrangement of circumstances. The success was marvelous. Although Henry treated professors, priests and monks with kindness and gentleness and supported and carried them in their old errors until they themselves recognized the truth or "emigrated," he immediately had a church visitation held in the country on Luther's advice and abolished all idolatrous customs, especially the mass and communion under one form, and borrowed zealous and gifted preachers of the Augsburg Confession from many places for the time being. The church was then forced to preach the pure gospel to the people everywhere in the country. Thus it came about that, after everything in the so-called Meißnerland had still been papist on Easter 1539, on Pentecost of the same year Protestant preaching and services were held in all churches of the country. In Leipzig in particular, where the deceased George had raged horribly against the Lutherans (among other things, he had killed the bookseller Herrgott here in 1521), the Lutheran church was still in power. In Leipzig in particular, where the late George had raged horribly against the Lutherans (among other things, he had had the bookseller Herrgott beheaded in a public market in 1521 because he had sold Luther's writings), almost the entire citizenry accepted the gospel with rejoicing; indeed, when Luther preached in the city church on the second Pentecost holiday, the listeners fell to their knees and thanked God with many tears for the benefit of the pure evangelical sermon. Thus was fulfilled what Luther had already proclaimed many years before with the words: "I see that Duke George does not cease to persecute the Word of God and the preachers of the same, as well as the poor Lutherans, yes, that he still becomes more fierce and raving every day; but I will certainly still experience and see how his whole name and tribe will be destroyed by God, and I will still preach myself in Leipzig.

#### **Luther, an unlearned monk.**

When, at the beginning of the Reformation, the monks of Louvain complained vehemently against

Margaret, Queen of Belgium, that Luther's writings threatened the whole of Christendom with ruin, the queen asked the monks: What kind of man is Luther? They answered: O, he is an unlearned, simple monk. Well then," replied the sharp-eyed queen, "there is no need: just write many scholars against the one unlearned man, and the world will undoubtedly believe many scholars more than one unlearned man!

### **Luther's two grave sins.**

When Luther's appearance caused a great hullabaloo everywhere and the most angry condemnatory sentences were passed on him, especially from Rome, Elector Frederick the Wise summoned the famous scholar Erasmus of Cologne and asked him what was the actual reason for the hatred that was thrown at Luther at the Roman court. Erasmus gave the following explanation: this was because Luther had committed two sins that could not be forgiven him; through his disputations he had touched the bellies of the monks and the crown of the pope; what he taught was true and certain, but he only wished that he would use somewhat milder expressions in his writing against his opponents.

### **Reformation by the people.**

Under the reign of Prince Frederick the Other (who died in 1556), the demand for Reformation among the people in the Palatinate was so great that the ecclesiastical and secular rulers could no longer resist. Once, when mass was to be said again in the Holy Spirit Church in Heidelberg, the assembled people began to sing the Lutheran song of justification with loud voices as soon as the priest had begun at the altar:

Salvation has come to us from grace and pure goodness,  
The works that never help, they may not guard.

Faith looks at Jesus Christ, Who has done enough for us all, He has become the mediator.

2c. 2c.

This was the signal for the introduction of Protestant worship throughout the country. Would to God that our dear brothers in faith in Germany would finally take courage against the rationalistic shepherds, or rather wolves, "imposed" on them!

### **Commitment to the Faith Confessions.**

A particularly sad testimony to the deep decay of the church in this new fatherland of ours is the way in which most congregations come into being and exist. Because many of the preachers themselves have no true divine faith, but are weathercocks who turn around in matters of faith, depending on which way the wind blows, they also do not seek to gather such congregations, which, according to God's Word, are held together by the same faith and the same confession of their members. In most of the congregations here, the principle is rather: whoever pays this or that amount annually is a member of the congregation, without any

But again, the congregations here also accept preachers, if they only have at most a Christian appearance, a good mouth and a good voice, but they do not ask about their faith. How far has it come, and where will it lead?

It therefore gave us great pleasure to read in the Lutheran church newspaper from Pittsburg, published by the editor of the same, the dear Mr. P. Schmidt, an announcement of how it is held in the mentioned points in his congregations. We cannot help but insert this announcement here for the encouragement of other congregations. Hr-P. Schmidt writes the following:

"A vain and important question for every Lutheran congregation in the United States, to which the pure, unadulterated doctrine of the church is still dear and precious, is this: how can our congregation be secured against the intrusion of false, unbelieving teachers, since our synods do not give us protection in this respect by committing their preachers to the creeds of our church?

The Pittsburg, Alleghany, and Boston congregations have settled this question in a simple way; in each of these congregations preachers and members of the congregation are required to sign a statement when they are received; the statement of the Boston congregation is as follows:

"We, the undersigned, members of the German Lutheran congregation in Boston, hereby confess before God and our conscience that we regard the Scriptures of the Old and New Testaments as the revealed Word of God. We will see to it that the same is always preached in our congregation purely on the basis of the apostles and prophets and according to the guidance of the unaltered Augsburg Confession and the other symbolic books of our church, as there are: the Apology of the Augsburg Confession, the Schmalkaldic Articles, the two catechisms of Luther and the Concordia Formula; we ourselves will persevere in this faith of our fathers until our end, God forbid! Amen.""

This declaration must be signed not only by every member entitled to communion, man, woman, son, daughter, servant or maid, but also by the preacher when he takes office. The preacher thereby receives free confidence to preach the full church doctrine without restraint and to testify with the sharpness of the word against sectarians; the church members receive a guarantee against the intrusion of false preaching."

(Sent in by Pastor O. Fürbringer.) **Rationalism and the Bible.** (Continued.)

After we had fulfilled our promise in this way, as far as we were able, and have shown in brief the good cause of Christian doctrine as well as the reason for nationalism: so it only remains for us to take into consideration some of the details in Mr. Münch's writing, which perhaps present the most difficulty to the inexperienced. The rest will now be obvious to a believing reader of the Bible. - (p. 7 fg.) Moses, whose pretended relationship with God could not be a fraud, like that of Pythagoras or the old Roman king Numa, partly because of the greatness and sublimity of his teachings and the hard yoke of his laws, partly because nowhere do we find even the smallest trace of it, as in those men, this Moses stands so little in contradiction with his master Jesus Christ, that rather the most beautiful harmony and unison is to be found between the two. Apart from the fact that all the extensive instructions concerning the service of God and the civil life, which Moses gave to the Israelites by command of God, (- *theocratia* according to the expression of the Jewish historian Josephus -) soon have a deeper spiritual meaning and significance for the Messianic times (cf. the Ep. to the Hebr.), soon the application of the natural law to time and place, so the sermon of the Lord Jesus from the Galilean mountain in the 5-7th Cap.St. Matthew is the clearest interpretation of the meaning of the Mosaic teaching. Cf. Joh. 5, 46, Acts 7, 35 fgg. Hebr. 11, 24 fgg. Gal. 3, 10-14. Marc. 12, 24 fg., 28 fg. with Mos. V, 6, 5. 33, 3. III, 19, 8. (Rom. 12, 20. with Proverbs 25, 21 fg. - Sam. I, 16, 7.) And why should we not believe Mose that God often appeared human? Why should God not be able to appear as man to men, since he bled, suffered and died as man for them in the fullness of time? Jacob's duel with him is confirmed as a fact Hos., 12, 4 fg. As for human expressions of God, beware of making one's eyes so clear that in the end they see nothing at all for sheer clarity; God does not want to be conceived in sharp metaphysical abstractions, by which he is thought without comparison and thus all imperfect images are separated from him, but in humanly concrete ideas that are fruitful for life. In addition to this, the oldest languages, as they generally have more and bolder images, also go further in those idioms than today's occidental ones, even though the latter cannot do without them. Oh, how the God of the people of Israel is

distorted by the enemies, how his words and ways are twisted and interpreted, his holy law misunderstood, how the judgments mocked. How mocked are the judgments of his hand! To the perverse he is perverse (Ps. 18, 27.); he walks contrary to them and gives them a blinded mind, so that they cannot see the bright light of his divine word. As many as receive him, to them he gives power to become God's children, who believe in his name; but they who do not know

The time in which they will be afflicted and consider what serves for their peace, they will be expelled from his kingdom like that unhappy people. Israel's call to preach to the idolatrous rest of the world was a trap for him and a light for the Gentiles (Is. 60.)\*) For the pure everything they read in the word of God serves to purify them more and more; but for the impure and unbelieving nothing is pure, but both their mind and conscience are impure. (Titus 1:15) It is a testimony to the supreme purity of the sacred writers, which is a snare and a fall for those who love error, and a stumbling block to them, that they set up not only the weaknesses but the deepest sins of holy persons, even their own, as warning examples, and link the ignoble and human with their divine writing as the stylus of the Holy Spirit. - We pass on to the N. T. (p. 9 fg.)

If our Savior had wished to leave "not a dead letter, but only the living spirit of his doctrine" (not the Holy Spirit) to mankind after him: we would probably have retained nothing to propagate to the descendants but what the vaunted newer improvers of Christianity give us, the glorious extract of nationalism "which has its unbroken

\*) Nothing proves the worthiness and divinity of the holy scripture almost stronger than the strange course of this people in the world history. A people, strange by its origin - because all other peoples gather themselves from infinitely many families, this however originates from only one; strange by the age of its writings - because the 5 books of Moses find among all still existing remainders of the antiquity none, which would go beyond their time; (the one that is claimed by some opponents of Christianity to be older, the Phoenician Sanchuniathan history book, bears in itself the marks of a later origin, because in the description of the creation, often following the footsteps of Moses, it cloaks them in dark poems 2c., which is why its messages have served Christians to great advantage; indeed, it is not even proven, as Joh. Alb. Fabricius reports, whether his translator in Emperor Hadrian's time was not also the author of the whole work;) strange by his prophecies and promises of a Messiah given to him, whose heralds they were to be for the other nations; strange by his separation from them all in regard to worship and morals; strange in the change of his fortunes, which were all connected with their fidelity or infidelity to the laws of Moses; strange in his splendor under King David and Solomon; strange in his duration, which has continued uninterrupted until now, while many later nations have long since disappeared without a trace, and the mightiest kings of the earth had intended his downfall; strange in the fulfillment of the prophecy of Christ, Luc. 21:24, the truth of which the present day still vouches for; peculiar in its involvement with the history of the greatest empires and most distinguished nations, and its influence upon the heathen world, as well as in its pattern for the education of the whole human race: - such a people justly makes the most established claims to the universal destiny of being the bearer of a divine revelation, and it is therefore worth while to consider it more closely.



The sublime thoughts of an unknown, silent, still God and the horror of an unrevealed eternity. Comforting doctrine! How completely suitable to enlighten man about his superior destiny, here to burrow into the dust of transient goods. - But so that this would not happen, so that against all delusion of man, against deceit and doubt, we would have a firm written word of God (Pet. II. I, 19.), shining like a light in a dark place, the not only living but also personal Spirit of Jesus Christ gave to some chosen witnesses, who had eaten and drunk with Christ after he had risen from the dead (Acts 10, 41.), a living and a living testimony. 10, 41.), a life-giving letter of the Scriptures, as before the prophets of the old covenant (Petr. I. 1, 11. II. 1, 21.), which should preserve the doctrine of grace of the gospel, which gives the spirit of faith to salvation, as well as the letter of the deadly i.e. condemning law (Cor. II. 3, 6 fg.).

What a work, 12 men of the lowest origin, timid, uneducated people, brought about a spiritual revolution over the whole world by their oral and written word! What proof of spirit and power for the truth of the resurrection of JEsu Christ! Do not believe, my dear Christian, the gross lie, as if the copying and compilation of the holy scriptures had been done so untidily and fraudulently, and the latter had been finished so late. It is true that the completion of these, which were preserved with rare faithfulness and care by God's gracious supervision against all enemies' cunning and violence and the heretics' falsification, like that of the books of the Old Testament, can neither be attributed to a certain person nor to a certain year; (the apostle John made the beginning with the 4 Gospels, which Irenaeus calls a pillar and foundation of our faith:) but gradually, under the guidance of the invisible Head and His governing Spirit, it emerged from the time and its circumstances itself, until the Church publicly confessed its conformity; but whoever believes from the clear and superfluous features the divinity of the Scriptures themselves, will also never doubt the definite closure and divine custody of them, since a reliable tradition of history teaches us that already at the beginning of the 2nd century A.D. they were separated from all others. Century A.D. from all other (human, probably even useless and imputed)

\*) Compare besides Mos. H. 17, 14. 24. 4. 34, 27. IV. 33, 2. V. 31, 24 fgg. Jos. 24, 26. Kings II, 22. Jerem. 30, 2. Rev. 1, 3. 19. 2c., especially Isaiah 34, 16. Luc. 1, 1-4. 16, 29. John 5, 39. 20, 31. 21, 24. Acts. 17, 11. Rom. 15, 4. Cor. I, 4, 6. Phil. 3, 1. Thess. II, 2, 3, 17. Tim. II, 3, 15-17. Petr. II, 1, 16 fgg. Joh. 1, 1-4. For scholars, this subject is treated quite peculiarly by the unsurpassable Chemniz in the appendix of his exam. concil. Trident.

were set apart as an unmistakable guide in faith and life (canon †). (Conclusion follows.)

†) For the canonical reputation of the writings A.T. proves as historically credible news besides Is. Sirach C. 48. 49. des. V. 12. (around the year 234 B.C.), and without now taking into account the citations of Christ and the apostles in the N. T., the important description in Josephus against Apion I. 3. which is found in Eusebius Kirchengsch. III, 10, and in which, after having enumerated the entire canonical books of the A. T. (22, if the book of Ruth is counted among the book of Judges and the canticles of Jeremiah among its prophecies - compare the *catulo* v8 of Melito in Euseb. IV, 26), exactly translated, thus further means: From Artaxerxes on (i.e. Artaxerxes Memnon, under which Persian king the last prophet Malachi prophesied) until our time everything is also written out, but the same credibility is not attributed to the same writings, which is attributed to the previous ones, because the exact sequence of prophets no longer takes place. From the fact itself it is obvious how high we hold our books; because although already such a large period of time has passed, still nobody has dared to add or to change something. (Mos. V, 4, 2. 12, 32. Proverbs 30, 6. Revelation 22, 18 fg.) But it is implanted in all Jews from their first birth to accept them as God's statutes, to remain steadfast in them and, if it were necessary, to gladly die for them." (Compare with this the statement of St. Paul Rom. 3, 2. 9, 4. Hebr. 11, 32 fg. The history of the Maccabees.) For the New Testament canon (i.e. the list of the books received and accepted as divine) except Irenaeus, bishop of Lyons around 202 A.D., (against the heretical parties III. 1, 11 fg, where most of the holy writers of N. T. are mentioned,) and Tertullian, African presbyter f 220 (in his refutation of the heretics, where he refers to the still existing original writings, and against Marcion IV. and V., where he remembers with clear words an evangelical and apostolic canon, after whose model Marcion had formed his own, thus already before the year 127 A.D.,) especially Eusebius (f340) in his Kgsch. III. 24, 25. with which, however, the catalog of Origen (f 250) in Homil. VII. on Joshua, (also Eusebius VI., 25.) and of Athanasius († 372) in Ep. 39., etc., are to be compared. What Hauptzeugnisse by the agreement of the whole (Jewish and) Christian antiquity and the lists of the individual books and their text in church fathers from the earliest times and the general translations are so unshakable that even Celsus and Porphyrius only the content, but in no way the authenticity of the holy books to suspect. - But if they are really, which is ridiculous to think, nothing more than so-called apocrypha and books invented under false names, (for the apocrypha in our Bible editions are not lies, although also not of divine origin, which is why they were called *libri ecclesiastici* in the ancient church:) Then even more the writings of the church fathers, the heretics, who report them the same, the un-Christians, who mock them, yes all works of paganism and Judaism would have to be the same. The prophets of the OT had their prophecies publicly posted so that they would be known to all, (cf. Habak. 2, 2.) and after a few days they were taken away by the priests and put into the temple archives, where they had to keep them for their descendants, often against their will, (see Calvin's preface on Isaiah.) How could a deception occur before the eyes of a whole people, among whom so innumerable copies were later spread abroad? And between the death of the apostles and the public announcement of the New Testament writings, so little time passed that here, too, deception is unthinkable, a deception purely impossible.

But since the holy canon has been established, no appeal to new revelations is valid anymore (Ps. 19, 8 fg. Joh. 8, 31 fg. 36. Galat. 1, 8 fg. Hebr. 1, 1. 2., for he who hears the apostles hears Christ himself, Luc. 1"), 16.) nor to oral statutes (see the next preceding note)-as the enthusiasts and the sectarian defenders of the Roman traditions want.

### **Fruit of sinful complacency.**

When Emperor Carl V, who wanted to reunite the Lutherans with the papists after Luther's death, came to Augsburg, the emperor's chancellor, Dr. Soldius, asked the main pastor at Augsburg, Caspar Huberinus, to preach in the style and manner of the Lutherans, but not to speak against the pope in the

presence of the imperial courtiers and to refrain from using the word "papists" in the pulpit during the emperor's presence in the city. Huberinus, who was otherwise a faithful teacher of the pure Gospel, was also persuaded by the aforementioned Soldius, who was his brother-in-law, to stop punishing false teaching for a time. But what happened? Not long after, poor Huberinus' conscience woke up; he realized with horror that he had denied the truth and fell into great anguish of soul; no comfort would help; he despaired and finally went to his death. - Oh, that many a preacher of our day might be warned by this example, who, out of a false love of peace, does not want to punish error and thus esteems the honor of men higher than the honor of God.

Terrible Will.

Dillher tells the following in his "Way of Life": A merchant, who had previously practiced a profession, became deathly ill. He sent for a notary together with witnesses to make his will, but began thus: For the time being, I bequeath my body and soul to the devil and all infernal spirits for eternal torture and torment. Frightened, the wife of the dying man heard this speech and asked him, in order to distract him, what he wanted to do with her. You shall burn with me in the infernal fire," he said, "for you were the cause of my serving the devil for the sake of money and goods; I could never create enough splendor, therefore I had to give up my trade and become a merchant, translating, lying and deceiving people; therefore you shall and must have it no better than I, and must burn with me forever.

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Everything that the author, p. 10-14, says against our most holy faith, namely about the union of true divine and true human nature in the person of Jesus Christ, even in the state of deepest humiliation and extreme denial (with which faith the Christian church stands and falls), sometimes with seemingly pious speech, in a hostile attitude, can be easily refuted by a believing confessor of the truth according to the foregoing. "The punishment was upon Christ, that we might have peace; and by his pains and deep wounds we are healed."- Is. 53. He fought with Satan in the wilderness, in Gethsemane and on Golgotha in our place. Only this is remarkable, how Mr. M. p. 13.14 deliberately presents the highly important article of justification, this precious jewel of Christian doctrine, as a disdainful resting pillow for stubborn sinners, in order to nullify the treasure of evangelical consolation for penitent consciences. (How rationalism and Romanism join hands in theological principles was specifically explained 20 years ago by Doctor Sartorius, then employed in Marburg). "If we understand this article rightly and purely, we have the right heavenly sun; but if we lose it, we have nothing but vain hellish darkness." That it was not only taught by some apostles, as the author wants, but by Christ himself, is proven by the following passages: Matth. 20, 28, 26, 28. Marc. 14, 24. Luc. 22, 19. fg. 24, 46. Joh. 3, 14-18, 6, 51, 10, 12-18, 14, 31, 15, 13, 18, 11. The word of the cross was at the beginning an offense to the self-righteous Jewish Pharisees and a foolishness to the vicious, self-smart Gentiles. (1 Cor. 1, 18. fg.) The profound simplicity of the divine revelation gives little or nothing to the brooding, arrogant mind of fallen man and his common understanding; but much, infinitely much to the childlike believing mind. In this respect, Chri

The free will of man is a free will to evil, an inclination to the ungodly, conceived in a terrible selfishness, as the thousandfold experience proves. All real sin presupposes either an inner evil inclination or an outer temptation to evil; the proposition of sufficient cause leads us to this; the former happens with us, but the latter happened with Adam through abuse of free will; If we are born from Adam, whose nature was destroyed by sin and death, through sinful men, then the evil must inevitably propagate itself hereditarily before we know it or can consent to it; thus every sin has its origin without violation of the freedom of the will. If, as the author of the scripture teaches, we were to come forth from God's creator with good and bad inclinations, then God would be the origin of evil in a blasphemous way. In such rejected abominations of contradiction rationalism entangles itself; happiness to the Manichaeans! So then it is not up to someone's will or running, but only up to God's mercy, Rom. 9, 16; the Scripture has decided it all under sin, so that the promise might come through faith in Jesus Christ, given to those who believe, Gal. 3, 22. Do you think that the Prodigal Son went to the Father in his own wretched name? Does not Christ say: "I am the way, the truth and the life; no one comes to the Father except through me"? (Joh. 14, 6. cf. Acts 4, 12.) If you want to remove the fact that God, according to His premeditated counsel and eternal purpose, gave His holy child into the hands of sinners for reconciliation (Acts 2, 23. 1 Joh. 2, 1.) from the passion of our Lord, do so at your own peril; but be careful not to lead others with you into the same blasphemy and unbelief.

Christ, in whom the whole fullness of the Godhead dwelt bodily (Col. 2, 9.), "did not die for his doctrine; he did not seal by death the truth of his words, in order thereby to crown his exalted life and work," (p. 14 above, 10 below;) for the truth of his doctrine are rather the apostles and all faithful martyrs.

and he himself confirmed and sealed it by his foretold glorious victory over death in his resurrection, by which he opened our graves. The fire of his divine love drove the Son to earth to reveal the causeless sea of the Father's mercy, and "to offer on the altar of the cross the living, holy sacrifice of his body and blood," with strong cries and hot anxious tears in the struggle of prayer (Heb. 5, 7.) to shut out heaven for the lost, so that the kingdom of hell might be silenced forever. Thus the significant shadow image of the Levitical sacrificial institutions and purifications, from which the idolatrous pagans derive their ceremonies, was made superfluous by its fulfillment. And who else gives me the guarantee for my eternal salvation, where do I have a more secure pledge for the reconciled God than in the mission and dedication of the only saint for the unfaithful, sin-laden human race? Whoever does not deeply feel his worthiness of punishment, nor understands the impossibility of standing even in the judgment of God and being able to redeem the former innumerable guilt with his own future virtue of human weakness or any sacrifices, can never believe in the merit of the Son of God; and for such a one nothing else remains to be desired than

that divine long-suffering will carry him until he recognizes himself in his poverty and damnation. Thus awakened to the awareness of his condition and admonished by the lamentations of his conscience, he will certainly find new life and bliss in faith in the gospel, which offers comfort and help even where no man can give it. But what an appalling insensitivity it betrays to pass off this worship of the crucified Mediator, the source of all truly Christian life and conduct, for "superstitious foolishness and pagan idolatry. (S. 11. 13.)

The author of our writing asks p. 14: "Why should God ever have taught men in a supernatural way, since, if something of the kind were possible and useful, this should still be necessary now, as it seems, just as much as in long past times?"

times?" (He jumps from one thing to another quickly, without keeping a certain thetic order). I can give him no better answer than to refer him back to the perfection of divine revelation and its completion for all future times, which I have already explained above. As for the possibility and necessity of this, instead of repeating myself, let a great philosopher and physician of modern times speak in his own language: "In what does the work of redemption on earth consist, and how is it to be recognized? By the fact that the shepherd gives his life for the herd, that he seals its life by his death (?), and rises victoriously from the bonds of death as a sign that it has been overcome. Death and resurrection: this is the sum of the earthly work of redemption. By not sparing His Son, who has mercy on sinners, God shows Himself as the Holy One; by giving them the Son so that they may live in Him and through Him, He shows Himself as the Gracious One, as the One who works through forgiving love. Do you find contradictions, even inconsistencies in this working? Change the holiness, change the nature of God and his eternal truth! Or let yourselves like what he has done for you according to his incomprehensible wisdom and goodness. Let it be so! It is really incomprehensible how the Holy One looks at the Holy One for the sake of sinners! Who has sat in God's council? Who has penetrated into the depth of the holy necessity of his being? That love paid the ransom that justice had to demand: it is conceivable in a human way, why not in a divine one? Start from sin: it is there! Start from the holy commandment: it is also there! Where is help now? Since it is not in the holy commandment, it can only be in the loving one. Therefore again: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Mr. Münch presents our Lord and gracious Prince of Life as an unforgettable teacher of the human race, and, as is right, "the pattern of his life as a model for imitation": But if he wants to draw the strength to follow in the footsteps of Jesus from himself, then I fear that he will either as a vicious person by virtue of abused freedom or as a workaholic out of presumptuous conceit deprive God of the only thing that is demanded of people after reconciliation and satisfaction, the grateful heart and life. Unbelief and ingratitude shut us off from all spiritual gifts, help and support, and make us like Satan. But how can he describe the Lord Jesus as a teacher of truth and a model of a pious life, if he accuses him of lying to the Jewish people?

(p. 15) If the tempting thoughts arose in the soul of the holy of holies itself at the time of his temptation, then an inclination to the same must have been innate in him; thus he was not completely pure and holy. 2c. (p. 15.) If the seductive thoughts arose in the soul of the most holy one even during his temptation, then an inclination to the same must have been innate in him; he was therefore not completely pure and holy, but sinful; consequently he could not satisfy the divine law in our place. Ps. 49, 8, Matth. 16, 26, Rom. 5, 18, 2 Cor. 5, 21, Hebr. 7, 26, fg. The temptation of our Lord is the counterpart of Gen. 3. That the serpent is understood to be the devil is taught by Christ himself in Joh. 8, 44. Cf. Revelation 12, 9. If there is no devil, then either a dualistic God or man himself is the principle of all evil; in the latter case all possibility of returning to God and therefore all salvation is eternally cut off. - O cursed rationalism, which wants to rob the Christian of the pious faith, inherited from child and child's child and interwoven with the most intimate presentiments and feelings of a higher power, of those holy hosts which close like a fiery wall around the pilgrim of life surrounded by dangerous nets! Become like the good, blissful spirits in heavenly sense and purity, so you will no longer reproach their eternal creator with a hypocritical devotion to Israelite superstition. Why they do not appear so often now, the same reason can be assumed as for the rarity of miraculous gifts; we should believe the written revelation and thereby set the necessary limits to our presumption; if there were still apostolic heroism and witness power, many miracles would happen again, which, of course, were all the more conducive to the first spread and confirmation of the Christian doctrine. These are the well-deserved judgments on our time that God no longer allows so many things to happen that he did to the dear fathers and pious ancients before these days of unbelief and apostasy. Compare Luther's church postilion Ed. Walch's p. 599, § 25 (about the gospel on Ascension Day).

Only that accommodation is permissible for a truth-loving, pure mind when the wise teacher does not barge into the inexperienced pupil's house, but guides him from step to step with fatherly care. But of the other (positive) one, which the conscientious rationalism, in Germany especially for the sake of earthly sustenance, also defends by its own example (according to the Weimar General Superintendent Röhr's

naïve statement), Irenaeus writes against the heretics III, 5.

The questioner's prejudices. No, Christ as well as the apostles have taught without lies, without veneer, without caring about the opinions of men. Otherwise it would appear as if one wanted to help the blind, who stand on the edge of the abyss, to their ruin. See Gal. 2, 11. fg.

What to think of heaven and hell, which Jesus and his servants teach, the lamentable condition of the souls of unbelieving sinners, when they lie on their deathbed, and the serene prospect of Christians, when the gates of eternity open to them, gives sufficient testimony. The sting of death has been broken by their Savior, in whom they believed, whom they loved and whom they are now to behold, through his death throes and bloody sweat. Weeping lasts through the evening, but joy in the morning (Ps. 30:6). We hope that the author will not learn the truth of the divine revelation too late.

To such factual evidence of history we refer again at the end of our whole treatise. A religion of such reliable grounds of certainty that the hatred of all the rest of the world against it, as in the case of the Master, so in the case of the disciples, is regarded as nothing, a religion which planted such a sublime virtue in the hearts of the faithful of all times that it filled even persecution-addicts with wonder and unfeigned admiration, and built the church on the corpses of martyrs, a blood-seed of the most fruitful harvest, A religion that realizes the superhuman ideal of the most self-sacrificing love, love of God, love of neighbor (and enemy), this daughter of heaven, not only in poetry but in reality, of which today's enlighteners, as it turns out every day, are never capable, such a religion, it is eternal and imperishable, the most perfect, like the one from whose womb and heart its existence was born. Our time has not gone forward, but has slipped backward from the path on which even the foolish may not err. (Isa. 35, 8.) "If a counsel or work be of men, as the scum of all heresies, nationalism, it shall yield out; **but if it be of God**, ye cannot restrain it, lest ye be found contending against God." (Acts 5:38, 39.)

### **The Church Holiness.**

Don't let yourself be challenged when the red spirits say: the scribes in Wittenberg can do nothing but preach and exalt the outward word; therefore, follow with

Assuming that the Scriptures speak of hell as earthly fire, although they do not specify anything about it, it is unthinkable, as well as it is possible that the soul is in the much coarser substance of the body.

They have neither faith, love, patience, nor other good fruits. We also have the Spirit, they say, who works in us faith, love, patience, contempt for temporal honor and goods, endurance in all kinds of tribulations, hardship and death. They are arrogant, presumptuous hypocrites, who can judge and condemn everyone, see the mote in our eye, but are not aware of the beam in theirs. Where these hypocrites want to go with their spirit, I do not intend to go. The merciful God protect me for the Christian church, in which there are all saints. I want to be and remain among the church and among the multitude, in which are the fainthearted, the weak and the sick, who recognize and feel their sin, sorrow and misery, who also sigh and cry to God without ceasing for consolation and help, and who believe in the forgiveness of sins, and suffer persecution for the sake of the word (which they confess purely and unadulterated). Satan is a cunning mischievous man, who wants to make the simple think that there is nothing wrong with the preaching of the gospel, that we must attack ourselves in some other way than by leading a holy life, bearing the cross and suffering much persecution; and through such an appearance of self-chosen holiness (which is contrary to God's word), many are deceived. But our holiness and righteousness is Christ, in whom, and not in us, we are perfect, Col. 2, 10. And there I take comfort and hold on to the word of St. Paul, when he says, 1 Cor. 1, 30: Christ was made for us by God for wisdom, for righteousness, for sanctification and for redemption.-Luther on Joh. 1, 7.

(Submitted.)

**Methodists' false doctrine of justification,**  
proven from their church order. \*)

As a result of his proof in No. 18 of the Lutheran, "that the Methodists are a sect," the sender has already been accused of slander in several numbers of the "Apologist," so that it is not for his own honor - for a Christian should not seek this - but for the sake of God's honor that he must answer thoroughly. For since the Methodists insist on the glory of having the so important article of justification pure, which is nevertheless obviously falsified and defaced by them, the honor of God and the salvation of many sinners must necessarily suffer if they pass off their false coin for the real one, their error for truth.

They do refer to what they say on page 13, Art. IX. of their church constitution about justification, where it says: "We

The present article was already sent to us some months ago, but it could not be communicated yet due to lack of space. The editor!

are counted righteous before God, solely for the merit of our Lord and Savior JEsu Christ, through faith, not because of our works or merits: and that we are justified by faith alone is a very wholesome and comforting doctrine."

With this confession, the Methodists believe that they have sufficiently demonstrated their orthodoxy in the point in question. And we would gladly concede this to them, if this confession were not in too great a contradiction with their other doctrine and practice. Hopefully, they will not be offended if we show them this contradiction from their own church order, since this is only done for their own good, and the refutation of such errors, which are publicly taught against God's word, cannot without sin be confused with that sin which is forbidden in Luc. 6, 37.

Before I prove this contradiction, however, I must express my surprise that in the whole book, which bears the title: "Doctrine and Church Order of the Methodist Episcopal Church," so little reference is made to the importance of the article of our justification before God.") Not once is it mentioned how difficult this article, that we are justified and saved by grace alone, without any works, through a foreign merit, is grasped and believed not only by the world, but even by the right Christians. It is not once emphasized with emphatic words that this article, namely the righteousness which God Himself works in us without our doing, is the only consolation to which a frightened conscience can have recourse. Nothing is said about the causes that darken this consolation even for the honest Christian in temptation and do not want to let it into the heart. Nothing is said about the difference between the law and the gospel, and nothing is said about the difference between faith and works in such a way that the glorious article on justification is given more light and clarity. Nowhere in the whole book is there any desire to distract souls from all false comfort and trust in their own works and piety, to take away everything of their own, but to give them everything, namely the whole of Christ with all the riches of his grace, freely and for nothing, and for all

who want to rejoice in it.

But if our opponents object that the purpose of the book is not to lay the foundation of faith, but only to be a church order, they must concede that the purpose of their book is also an edifying one. For it is exhorted at every opportunity to be soulful.

The disproportion of the 13 pages of doctrine to the 190 pages of new rules of measurement and other rules, and the disregard of the doctrine and elevation of the human statutes that shine out of it, has already been rightly criticized by others several times.

It is calculated that a man, if possible, will be awakened and converted by reading this book. Therefore, one should expect with good reason that especially the article of justification in this book would be carefully treated and placed on top as the highest, to which all other statutes and regulations are subjected. But this has not happened, but rather law upon law, precept upon precept, rule upon rule is given, and the most consoling and most necessary article of justification is only briefly dealt with in a few words, so that it becomes almost invisible under the ballast of precepts, and much less can anyone get the idea that it is the precious pearl that must be kept above all and preserved as the most precious jewel. Therefore, let no one persuade me that our opponents are serious about justification by grace through faith alone, without our works and merits, and that they can say with Dr. Luther from the bottom of their hearts: "In my heart only this one article reigns, and shall also reign, namely faith in my dear Lord Christ, which is the one beginning, means and end of all my spiritual and divine thoughts, which I may always have day and night.

If we consider the contradiction in which all the other doctrine and practice of the Methodists stand in relation to the article of justification, which they claim to have so purely, we must unfortunately reproach them with the grave charge that they make of Christ a Moses, i.e. a new lawgiver. The question in their church order is: "What is the most effective way to preach Christ?" and the answer is: "To present him in all his offices, and to proclaim his law as well as his gospel to believers and unbelievers. Let us press vigorously and firmly for outward and inward sanctification in all things." So they speak of a law of Christ, as if the law belonged to his ministry as well as the gospel. According to the Scriptures, Christ did not come as a second Moses to give laws to the world, but to redeem and set free all who are under the curse of the law. Joh. 1, 16-17. "And of His fullness we have all received grace for grace. For the law was given by Moses: grace and truth were made by Christ."

Here St. John makes a definite contrast between Moses and Christ, between law and gospel; therefore both are to be separated far from each other and not to be mixed at all. Moses' ministry is not Christ's ministry and Christ's ministry is not Moses' ministry, otherwise Moses would be just as much a beatific as Christ. It is not my intention here to expound at length the difference between law and gospel; nor do we deny that Christ



Law and that its ministers must also preach it. However, the law must be preached as well as the gospel, and that in all its sharpness, so that secure sinners may feel its power and come to the knowledge of their sins; for this is the purpose why the law must be preached. It makes way for the gospel; the gospel cannot comfort and raise up anyone whom the law has not previously brought to despair of all his powers, actions and life, and to be heartily afraid of God's wrath and judgment; the gospel cannot make alive anyone whom the law has not previously killed with its curse. But when Christ or his servants preach this law, they do not preach Christ's law, but Mosi's law; they are not in their own ministry, but in a foreign one, namely Mosi's ministry; for Christ's ministry is not to wound, to terrify, to crush and to kill, but to heal, to bind up, to comfort and to make blessed. Isa. 61, 1. 2.

Who could have confidence in the Christ, or love the Christ, who with one hand offered grace and blessedness, but with the other held up the law and its curses to us, as another Moses? How difficult it is to move a troubled heart to put Moses out of sight and to look only at the Lamb of God, who bears the sin of the world and is without wrath and vengeance! How then, when to the already timid and shy conscience the Beatificator Himself is presented as a terrifying judge? - And this is exactly what our opponents do when they confuse Mosi's law with Christ's law. How aptly Luther describes them in the sermon "On the Difference between Law and Gospel" on Gal. 3:23, 24, where he speaks after a thorough discussion of this difference: "The papists and enthusiasts do not know it at all; so I also see it in myself and others who know best how to speak of how difficult this difference is. The art is common, soon it is spoken, how the law is another word and doctrine than the gospel; but to distinguish *practice*, and to put the art into work, is toil and labor. St. Jerome also wrote much about it; but like a blind man about color. They call the law that one must circumcise oneself, sacrifice, not eat this and that, and so on. Then they make a new law out of the Gospel, which teaches how to pray and fast, how to become a monk or nun, or to go to church, and so on. And this is what they call distinguishing. Yes, it is rather called being thrown into one another. For they themselves do not know what they wash."

From this mixture of the law with the gospel also comes this error of our opponents, that they want to convert the people with laws and works. A clear proof of this is found on page 69 of their church order.

"Go from one house to another

and teach all who are in it, young and old, to become Christians from within and without To the end" (to make Christians) "precept must be given upon precept, here a little, there a little." If the Methodists understood and believed that the article of justification alone makes Christians and nothing else; that there are no Christians anywhere, but only hellish darkness, where this article is not taught and believed rightly and purely, they would not lead such wrong doctrine, and would not take it into their heads to want to make people pious with laws and regulations. For our part, we know of no other way from Christ and his apostles to convert people than to make sinners of the self-righteous by means of the law, and to hold up to sinners the righteousness they have in Christ, which they must take hold of by faith. But to give "precept upon precept" was the way the Pharisees wanted to make people righteous, and what fruit followed is well known, namely hypocrisy and spiritual hopefulness.

Furthermore, it cannot be consistent with the pure doctrine of justification that the Methodists include man's own deeds and actions among the means of grace. The means of grace, as every child knows, are only Word and Sacrament; and if one divides the Word into Law and Gospel, then not the Law but only the Gospel is the actual means of grace. But the Methodists, according to pages 60 and 99 of their church order, also count public worship, prayer and fasting among the means of grace ordained by God. Yes, p. 59, prayer is at the top of the list of means of grace, and p. 107, even the attendance of side classes and fasting on every Friday are placed among the means of grace ordained by God! Oh, how obviously Luther's judgment mentioned earlier is confirmed here by such enthusiasts: "they make a new law out of the Gospel (the only means of grace), which teaches how one should pray and fast, go to church, etc."! It would be acceptable if prayer and other godly practices were included among the means of grace in a broader sense, with the difference that the effects of grace come solely and exclusively from the Word and Sacrament, but find all the more room in those who earnestly and diligently practice the Word and Sacrament (thus, of course, the only means of grace) through prayer, contemplation, and confrontation. But nowhere in the book is there any mention of such a distinction; rather, when the means of grace are mentioned, and indeed the means of grace ordained by God, everything is thrown together, and even purely human statutes are included, e.g., the regular reading of the whole Bible according to the order-to carry the Bible with one constantly at a certain time of the day, etc. How can a person learn from this what is actually a means of grace? And how can those themselves have a clear concept of it who throw everything so confusingly into confusion? How confused might their concept of justification be if they do not even really know what a means of grace is.

It should also be noted in passing how little care our opponents take not to confuse the consciences.

They include public worship among the means of grace.

But they do not seem to have thought of the cases in which a Christian, through no fault of his own and against his will, is completely cut off from public worship. Far be it from me to speak the word of the frivolous despisers who invent an obstacle for themselves; but nevertheless one should spare the tender conscience, otherwise one sins in prari against the doctrine of justification.

What has been said so far is all connected with the fact that the Methodists do not know how to distinguish between law and gospel, but throw them through each other, and in this way it is impossible for the doctrine of justification to be pure with them.

(Conclusion follows.)

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**Serving God without His word, in your own devotion, is idolatry.**

"St. Paul calls idolatry all kinds of holiness, worship and spiritual being, glittering from without, as beautiful and glorious as it can be; in addition, all kinds of heated and ardent devotion of the heart of those who want to serve God without Christ the Mediator, without his word and special command: As, for example, in the papacy, this was considered one of the most spiritual works, when the monks sat in their cells, and there wrote about God and his wonderful works, when they were so ardently inflamed in their great devotion that they lay on their knees, prayed, and had their contemplation of heavenly things, with such great pleasure and devotion that they thought of great joy." (Just such devotion is seen among today's enthusiasts, Methodists, Baptists and the like) "Then they cast out all thoughts of women, and of all that is perishable, thinking only of God and his great wondrous works. Yet all this, which reason thought to be angelic spirituality, is in St. Paul's opinion a work of the flesh. Therefore all manner of religion, however great and holy it may be in name and appearance, since one wants to serve God without his word and command, is nothing else but idolatry: and the holier and more spiritual they seem, the more harmful and poisonous they are: for they lead people away from faith in Christ and make them rely on their own powers, works and righteousness."

(Luther's excerpt on Gal. 5, 20.)

N. B. We have heard that some of our readers have been disconcerted by the fact that by including the essay: "Der Rationalis mus" 2c. we have been unfaithful to our principle of including only such essays in the "Lutheraner" which are also comprehensible to every unstudied person. Therefore, by declaring that only special reasons could have induced us to include that essay, we assure our readers that in the future only "generally understandable" submissions will find a place in the "Lutheraner".

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**Methodists' false doctrine of justification,**  
proven from their church order.

(Conclusion.)

The second main point from which the same can be proven to them is this: they make human ordinances God's commandments and connect consciences with them. I am not speaking here of good human ordinances, which are not made in the opinion that they are necessary for salvation, but which have the sole purpose of preserving good Christian discipline, order, peace and unity; for these are to be kept for the sake of conscience, not as if salvation were bound up with them, but because Christian love and unity are disrupted by transgression of them. I am not speaking of these here, but only of the statutes that are established as a necessary service of God, and with which the consciences are bound in such a way that they are to keep these statutes not only for the love of their neighbor, but for the sake of their souls' salvation. And we find various examples of this in the Methodist church order.

On page 44, the preachers are urged: "Do not change our rules, but keep them - not out of fear, but for the sake of conscience;" and on page 45: "In all things, do not act according to your own will, but as a son in the gospel. As such, you are obligated to use your time in the manner prescribed by us," and so on. These regulations concerning the use of time, however, are obviously only human commandments; for according to p. 59, they include the punctual observance of the hours appointed for secret prayer in the evening and morning, the reading of the Bible at a certain time, (is one not involuntarily reminded here of the Catholic breviary?) the partaking of Holy Communion as often as one can. (Doesn't this remind us of the Catholic breviary?) The consumption of Holy Communion as often as one has the opportunity to do so, the weekly fasting, the restriction of conversation with others to no longer than one hour, and so on. And all these regulations the preacher should keep in conscience as God's commandments, for he is, as they express it, "bound to them as a son in the gospel."

Therefore, on p. 46. the sharp question is put to the preacher: "Do you want to keep the rules for preachers in conscience?" Although even against the expediency of these rules, considered merely as human orders, many things could be remembered, I leave this for the moment. Some even inexpedient rules and regulations can be borne and tolerated for the sake of love; but that they are elevated to the status of divine commandments and the consciences are entangled with them, that is in no way to be tolerated; for it does harm to Christian freedom, is contrary to justification by faith alone and is a temptation of God. Acts 15:10 Not only the preachers, but also the people in general are bound by such bands of conscience. The following are also listed among the sins that invite the "wrath to come": drinking spiritual drinks, \*) unless an emergency requires it; reading books that do not have the knowledge and love of God as their purpose. And to give these commandments even more emphasis, they are even derived from the faith that overcomes the world. If the faith that overcomes the world is not able to accomplish anything higher, then it is truly meager enough! About this and other conscience making of the Methodists, the reader should look up Col. 2, 16-23. Whoever takes this passage to heart, cannot possibly be deceived by the high spiritual appearance of Methodism.

There is an example on page 109 that they abrogate God's commandments for the sake of their human commandments. There they allow a girl to marry without the consent of her parents, if she considers it her duty to marry. Who does not see that in this way a letter of protection is given only to conceit and self-will? For how many will consider their conceit to be a duty, and thus defy their parents. The other exception, under which a girl is allowed to marry without the consent of her parents, is just as variable, namely: if her parents do not allow her to marry, she is not allowed to marry.

\*) In the Apology of the Augsburg Confession, as proof of the false sanctity of the heretical Encratites is cited: "They drank no wine/" Art. 11. Of the marriage of priests.

not want to allow the girl to marry a Christian. However, the parents may have completely different concepts of a Christian than the girl, and the parents' concepts may be far more correct than those of the girl. Why do people make such rules that can be so detrimental to the commandments of God?

With all such statutes and commandments, our opponents fall into the judgment that the Lord Jesus Christ made: "They serve me in vain, because they teach such doctrines, which are nothing but the commandments of men. And how is it possible that one can teach rightly about God's commandments, where one has lost the right foundation of faith? Satan is not only opposed to the teaching of faith, but also to the teaching of good works. This can be seen, says Luther in the interpretation of Gal. 5.14, "that

the devil has so beguiled and bewitched all the saints of works, who are considered the best and most pious in the world, and through them all who are without the knowledge and faith of Christ, that they do no work commanded by God, but only push and press for something special, which they themselves have invented out of their own devotion and good opinion, which is, however, at the bottom of the truth nothing other than childish sleight of hand. But because it glitters, the faithless reason is deceived by it, thinks much and highly of it, and thinks it is the right service of God." Such self-chosen holiness leads to an unpleasant arrogance; nothing pleases them but their own conceit, and this own conceit they boldly and insolently call the word of God, but if one convicts them with the right word, they condemn it as heresy. I am reminded of what Dr. Luther says in the special explanation of Gal. 1, 4-5: The wiser and more pious you are, without knowledge and faith of Christ, the more vehemently you persecute the right doctrine, blaspheme and condemn it for heresy and lies of the devil: on the other hand, you accept error and lies for God's word and declare them to be truth, hate and will be heartily opposed to all those who teach, hear and confess God's word purely, yes, condemn them as deceivers and heretics, and think that you are doing right and well.

to it. After that, you continue with your lies and deceit to darken and obscure divine truth and knowledge, deceiving people with false teaching so that they cannot come to the knowledge of Christ. Item, you praise and extol your own holiness and righteousness, but the holiness of Christ, by which alone we become holy and righteous, you curse and condemn in the worst way, even though it were a completely ungodly and devilish thing.

Finally, I testify that I have neither written this out of party hatred, nor have I wanted to insult anyone's person. If, however, it is interpreted in this way by our opponents, let them not forget that there is still one above us who judges rightly, who eradicates all hypocrisy and the tongue that speaks proudly. I would much rather that our opponents give glory not to us but to the divine truth whose sting they feel in their conscience. Otherwise, it will be just as difficult for them to lick the thorn as it was for Saul in the past. Although it pains us that they, too, join the world in hating and hating the poor little group that holds on to the truth of Jesus Christ, we are all the more comforted by the fact that the Lord will not abandon His people nor forsake His inheritance, for justice must remain justice, and all devout hearts will fall to it.

G. A. Schieferdecker, Lutheran pastor.

### **Calvin and Luther in regard to their doctrine of Holy Communion.**

At the same time as a continuation of the

### **Answer from the latest defense of the Union.**

#### **I.**

How did Calvin show himself regarding the Lord's Supper controversy during Luther's lifetime?

When, in the first year of the Lutheran, we gave evidence against the work of union now being pursued everywhere, we showed above all that the gulf between Lutherans and Reformed was too great for them to be able to reach out to each other as brothers in ecclesiastical union. How great this gulf was, we demonstrated, among other articles, in the doctrine of Holy Communion, as led by the heads of the Reformed party, a Zwingli and a Calvin, and to which they led their disciples. We made no distinction between Zwingli and Calvin, but spoke of them as spiritual brothers of Zwingli. Mr. Nollau took this not a little amiss with us. He solemnly protests that the Protestants are Zwinglians and want to enter into an ecclesiastical union with them. In his booklet: "A Word for the Good Cause of the Union" he writes the following: "Our opponents intend an ignoble deception by comparing the unbiblical doctrine of Zwingli with the doctrine of Calvin and the German Reformed Church.

The two are so intermingled that the uninformed can no longer distinguish between the two, but must believe that all Reformed deny the real sacramental presence of Christ in the Lord's Supper, and that the entire Reformed, as well as the Protestant Church, pays homage to Zwinglian dogma in the doctrine of the Holy Communion. We must, however, oppose such an untruthful statement. We must, however, solemnly protest against such a dishonest procedure, which we find in the polemics of the ultra-Lutherans."

Of course, we unfortunate Lutherans did not provide ourselves with such a crude lecture when we gave the reprimanded account. Since the Protestants, as is well known here, do not make the least difficulty in accepting a Zwinglian, even a nationalist, among the members, even among the leaders of their congregations, we poor sinners in our simplicity were of the opinion that they could not have such a great shudder before the Zwinglian doctrine of the Lord's Supper. It is true, however, that Zwingli, as far as the aforementioned point is concerned, has so rudely exposed his unbelief and his enmity against all who here take their reason captive under the obedience of Christ and fine clear words, that once not only Calvin did not dare to do anything under his banner, but that one also cannot blame the gentlemen evangelicals if they at least in theory renounce him, although they do not seek to carry it out practically, so that the good cause of their union does not suffer damage.

Since, however, the dear union, i.e. the ecclesiastical union of Lutherans and Reformed only rests on solid ground when it has first become quite clear what the difference between the two actually is, then the Protestants will agree with us that it is well worth the effort to investigate somewhat more closely, whether or not there is an essential difference between Calvin and Zwingli and those who follow one or the other, whether Calvin is really so close to Luther that, although no union can be formed between Lutherans and Zwinglians, it can be formed between Lutherans and Calvinists.

Before we take a closer look at the relationship between Calvin's doctrine of the Lord's Supper and Luther's doctrine shortly before Luther's death and still today, we ask our readers to first observe Calvin

with us during the time when Luther was still in charge in Germany. It will subsequently become apparent that such an observation would not be unhelpful for our purpose of learning about Calvin's proper relationship to Luther in the doctrine of Holy Communion. The following observation will show that such an observation is not useful for our purpose.

What we have proven about Zwingli in no. 13 of the first volume of this journal, namely that he was first completely like-minded with Luther, seems to us, according to everything we know about Calvin, to have been the case with him as well.

Calvin published his so-called "Institutions" as early as 1535; this is a book in which he presented the entire Christian doctrine in its context. The first edition of this book is not in our hands, but we read in the writings of older theologians who possessed this edition, that Calvin in it still emphasized the pure Lutheran doctrine of the Holy Communion with the most unambiguous words. However, we read in the writings of older theologians who possessed this edition that Calvin still presented the pure Lutheran doctrine of Holy Communion with the most unambiguous words, and that his own new doctrine of it only emerged in the later editions. If this can really be proven from still existing copies of the first print of the mentioned "Institutions", then it is quite undeniable that Calvin was first a Lutheran, and only later let himself be tempted by reason speculation to leave the Lutheran faith resting on the simple words of Scripture.

That Calvin, like Zwingli, was first a Lutheran, however, seems to us to be quite indisputable for several other reasons. The first, on which we base ourselves, is the country of Calvin's birth and first education. He was born in 1509 in Noyon in Picardy of noble parents, studied law in Orleans, was made aware of the new evangelical doctrine emerging in Germany by a certain Olivetan, came to a living knowledge of it and therefore studied theology out of love for the word of God (especially from 1533 on), but since he now freely and publicly confessed his faith, he had to leave his fatherland in 1534; He fled to Basel, where he published his institutions as a public defense of the faith he had confessed. Since it is now proven that the first Protestants in France came into being through the dissemination of Lutheran, not Zwinglian, writings and were definitely Lutheran-minded; since none of them were executed as Zwinglians in the early years, but many were executed as Lutherans by the papists for the sake of the truth; since it is also established that those men who exercised the greatest influence on Calvin's theological education in France, such as Volmar (a German) and Faber Stapulensis, also agreed with Luther in the doctrine of Holy Communion. It is to be expected that Calvin, in such circumstances and under such influences, would also have agreed with Luther's doctrine in the beginning, also in the matter of Holy Communion. The first thing that can be expected is that Calvin was also in agreement with Luther's teaching in the beginning.

Calvin himself confesses this when he writes: "When I began to emerge from the papal darkness, and had acquired a little taste for sacred doctrine, I read in Luther's that nothing was left of Oekolampad and Zwingli in the sacraments but naked and empty signs; this, I must confess, so disgusted me with the reading of their books that I refused to take part in them.

for a long time. (*S. Thomae Mortoni de pace ecclesiastica sententia*.)

How highly those Frenchmen, with whom Calvin was in contact, regarded Luther's judgment, is also confirmed by Calvin himself in a letter that he wrote to Luther in January 1545; in it, he says that many Frenchmen had indeed recognized the truth, but did not really want to go out with the language, and now continues: "By the way, because they (those French) do not quite know what to do, they long to hear your (Luther's) judgment, which, as they rightly revere it, will also serve them for a great confirmation. They have therefore asked me to send a secure messenger especially to you, so that he may bring your answer about this matter to us. But I, persuaded that it will be of great benefit to them to be supported by Thy prestige, that they may not always waver so to and fro, would not refuse them what they prayed." (See: *Sammlung von alten und neuen theologischen Sachen* 2c. Jg. 1722. p. 627.)

It is even more undoubted, however, that Calvin was first Lutheran-minded, since in 1538 at Strasbourg (where he, expelled from Geneva, accepted a preacher's position with a French congregation), as he himself confesses, he willingly and gladly signed the Augsburg Confession and most solemnly committed himself to teach according to it, while later, as we shall hear, he sought to make this confession suspect in every way.

This also includes the following. In 1536, Luther and his peers on the one hand, and Bucer from Strasbourg and others formerly more Zwinglian-minded on the other, held a discussion in Wittenberg, according to which all without exception signed the following formula: "That with the bread the true body of Christ is truly and essentially present, given and received; such an institution is valid, although the one who gives or receives it is not worthy; the true body of Christ is also received by the unworthy. According to the Strasbourg Church Order, the entire Strasbourg ministry, and thus Calvin as well, was committed to this so-called Wittenberg Concordia formula. This was so noticeable at the time that the Zwinglians in Zurich forbade their sons studying in Strasbourg to communicate there because of the changed doctrine. According to this, must not Calvin, if not a Lutheran, have been a hypocrite, since he also accepted this formula as his confession of faith?

In addition, Calvin was present at several important religious discussions, such as Worms in 1540 and Regensburg in 1541 on the side of the Protestants (this was the name of the Lutherans at that time) and, together with them, declared his support for the written declaration:

"that they hold to the common consensus of the Catholic Church that in the Lord's Supper, after the blessing of the bread and wine, Christ's body and blood are truly and essentially present and taken, and that they condemn those who deny that Christ's body is present and truly taken". (*Melanchthonis Opp.* 3?. IV. p. 736.)

If we now consider that with such behavior Calvin was considered at that time by the Swiss to be an opponent of Zwingli and by the Lutherans to be a kindred spirit, then there is nothing left for us to do but either believe that at that time Calvin was still attached to the Lutheran church in his heart, or that he was a highly two-faced man. But since love should always believe the best, wherever there is room for it, we believe the first.

We cannot conclude this section without pointing out the phenomenon, which is well worth noting, that almost all of the men who were particularly influential for the Reformation and who later departed from Luther in the doctrine of Holy Communion agreed with him only in the heyday of their lives of faith. We cannot conclude this section without pointing out that almost all men who were particularly influential for the Reformation and later departed from Luther in the doctrine of Holy Communion, only agreed with him in the heyday of their life of faith. We recall here only Oekolampad, Melanchthon and Cranmer.

Oekolampad, professor and preacher at Basel, who later became one of the most zealous advocates of Zwingli's heresy, wrote earlier in 1521: "I do not call the Sacrament only a figure like the Paschal Lamb. Let this blasphemy be far from us, that we should ascribe so much to the shadow as to the light and the truth, and to those figures as to this most holy mystery; for the bread here not only signifies, but is the body of the Lord Himself. In this we believe Christ, the supreme truth, who cannot deceive and has said: Take and eat, for this is my body. We therefore simply confess that the body and blood of Christ are there and are contained in it; but we do not seek to know how, since it is neither necessary nor useful. How he

who is enthroned at the right hand of the Father above the heavens is truly present on the altars, about this we should not worry, nor should we fearfully ask in vain, because it is impossible for us to inquire." (Form/ão 8ner. euellar. ^.iii^.)

Melanchthon, who unfortunately let himself be tempted by his natural love of peace later on to a yielding against the reformers that very much endangered the preservation of the pure truth, wrote before: "God be my witness that I have not advised peace (with the Roman Catholics) so diligently for any other reason, for the sole reason that I saw that if peace were not made, ours would unite with the Zwinglians, which, lest it should happen, we have so far prevented with the utmost faithfulness and diligence. For if they were to become one with each other at the same time, then would

In another place Melanchthon writes: "I find no reason why we should deviate from this opinion, namely that Christ is present in the Holy Communion with His body and blood. I find no reason why we should deviate from this opinion, namely that Christ is present with his body and blood in Holy Communion. It may be that such an opinion is more agreeable to an idle mind, more in accord with human reason, especially when it is adorned and embellished with pointedly invented reasons, but how will it stand up to challenge when conscience will dispute what cause he had to depart from the common opinion of the churches? Then these words: This is my body, will be thunderbolts. What will a frightened mind then oppose? With what Scripture and with what Word of God will it protect itself and persuade itself that Christ's words are to be accepted in a blurred way?" 2c.

Finally, Thomas Cranmer, \*) this important instrument for the reformation of the church in England, who later let himself be led to the Calvinist heresy, wrote beforehand to the mayor Joachim Vadianus at St. Gallen in Switzerland: "If I do not get to see more certain reasons for this opinion of yours about the absence of the body of Christ than I have been able to see so far, I may neither support it nor agree with it. And already from this I am quite convinced that it is not a good thing, since you men so sensible, so eloquent and experienced in all arts and sciences do not seem to be able to support and maintain it with valid reasons. I have otherwise seen all that has been written and published by both Oekolampad and Zwingli, and have thereby learned so much that one must read all men's writings with selection.-You may use however great dexterity of mind, yet you will never convince me, nor, as I think, any impartial reader, that those ancient writers had your opinion in this matter. Since, therefore, this catholic (general, Christian) faith in the true presence of the body of Christ which we have,

Cranmer was born in 1489 and worked from 1532 as Archbishop of Canterbury for the Reformation of the Church in England. Together with Bishop Ridley, he drafted a confession of faith consisting of 42 articles, which later became the basis for the well-known 39 articles that the Episcopal Church (like the Lutheran Augsburg Confession) adopted as its main symbol. Cranmer finally died at the stake in the persecutions by Queen Mary of England for his faith in 1556. He had been persuaded to recant and abjure his faith out of fear of death, but when he was still not released, he showed great newness and had his right hand, with which he had signed the recantation, burned off first with many tears. According to Guerike, 277 persons, among them 5 bishops and 21 preachers, also many women and even children of the tenderest age, had to die in the flames for the sake of their confession. One woman gave birth in the flames; the child, brought forth by compassion, had to be thrown back into the fire by higher command.



I beg you, do not continue to attack and undermine this well-founded faith, since it has been proclaimed to the church from the beginning with such obvious and clear passages of Scripture, and since it has been so clearly and zealously proclaimed to the ears of the faithful by the first ecclesiastical writers. Enough, indeed more than enough, has already been tried, and if this faith had not been firmly founded on a solid rock, it would long ago have been reduced to ruins. It is not to be said how much this so bitter strife has been, both in the whole Christian world, and especially with us, opposed to the well-sounding word of the gospel." (L6. Ollenbaollii 1610 per <)uirin. Ueutsrum, krl. HeiäelberZ. Le. Harm. Lv. Obemnitio-l'ero-dsrlaräiana o. 171. p. 784.) Furthermore, Cranmer writes in the first edition of his to King Edward VI. (died 1553) Fol. 114. p. 2: "This is the reason and beginning of Christian knowledge and faith, to believe that God is omnipotent. Many do not believe this, and yet they do not want to be considered Christians, or even great clergymen. In this number are those who do not believe that the body of Christ is truly given in the Lord's supper to those who receive the sacrament, although Christ clearly says: "Take, eat, this is my body. And why do they not believe this? Truly because they have never really believed this article, that God is omnipotent, but they think that God is not able to work or do that which they cannot conceive with their wit and understanding." Further on, Cranmer says, "Christ says of the bread, this is my body; and of the cup he says, this is my blood. Therefore we are guilty of believing that in the Sacrament we truly receive the body and blood of Christ, for God is omnipotent (as you hear in faith), he is therefore powerful to do all things that he wills, and as St. Paul writes, he calls to that which is not, that it be. Therefore, when Christ takes the bread and says, Take, eat, this is my body, we must not doubt that we are eating his true body; and when he takes the cup and says, Take, drink, this is my blood, we must firmly believe that we are drinking his true blood. And this we must believe if we want to be considered Christians. And since at this dangerous time certain deceitful people are found in many places, who out of mere sacrilege do not want to admit that Christ's body and blood are there, but deny it for no other reason than because they cannot understand with human blind reason how this can happen, you, dear children, should take care with all diligence against such people that you do not let yourselves be deceived by them. For such people are certainly not true Christians and have not yet learned the first article of faith, which teaches that God is almighty." (See: "W. Ch.

Berkenmeyer, preacher of the unamended Augsburg. Conf. at New York, faithful shepherd and guardian voice to the Lutherans in these regions, to be unanimous. Printed in New York by Zenger 1728). From this latter testimony, the interested reader will see that in England, too, the pure Lutheran doctrine was first spread, until later Calvinists came there, especially a Peter Martyr and others, who, through their philosophical subtleties, maddened the hearts of the simplicity in Christ to the unavoidable harm of many generations. 2Cor. 11,3. 4.

From this entire report, however, we learn that when those highly gifted and excellently learned men awoke at God's call with Luther, they first came by the clear Word of God to no other doctrine than which Luther faithfully held, confessed and defended until his death. Only when they began to confer with flesh and blood, to listen to their hearts when deciding on divine mysteries, and to grant their reason a judicial standing over the Holy Scriptures, did they come to any other doctrine through the clear Word of God. The greater the gifts they had received from God for the edification of his church, the more powerful and pernicious the weight of their person later carried away many thousands to the division of the church. They stand as warning examples for all time. "Therefore, saith the apostle, whosoever shall think himself to be standing, let him take heed lest he fall." 1 Cor. 10, 12. Further, "Thou standest by faith; be not proud, but fear." Rom. 11, 20. Yes a Zwingli, Oekolampad, Calvin, Melanchthon and Cranmer teach us, the higher God has gifted and pardoned a man, the more earnestly he has to heed the word of the prophet: "Beware of your spirit." Mal. 2,15.

In one of the next sheets, we intend to demonstrate the obvious affinity between Calvin and Zwingli and the essential difference between the teachings of Calvin and Luther concerning the Holy Communion. In the next page, we will show the obvious relationship between Calvin and Zwingli and the essential difference between Calvin's and Luther's teachings concerning Holy Communion.

(To be continued.)

In 1834, the undersigned, in conjunction with several other Lutheran preachers and with the support of some charitable friends, had this extremely instructive and comforting writing of the great man of God reprinted and published with a short preface. This was to be the beginning of a continuous series of "gifts for our time", which we would publish-if this first gift would otherwise find a willing reception and only cover the printing costs to some extent-"from the rich treasure of the Lutheran church, and especially from Doctor Luther's spiritual and faith-rich writings".

to publish. For since so many cannot acquire the complete works of Luther themselves, or do not have time to select that which might be particularly suitable for them, we first of all wished to render a similar service to our comrades in faith, as once the same Rambach had rendered in his time with the "smaller writings of Luther", which were also published bit by bit, - and we know that this intention of ours was also gratefully recognized here and there.

However, the sales of that interpretation of the 90th Psalm did not at all meet our expectations, and a significant number of copies of it are still in our hands. Some have probably thought that if we had chosen another of Luther's writings, it might have been more popular; but whoever knows how to appreciate the great gift of Lutheran interpretation of Scripture and reads the explanation of that Psalm with proper attention, will not only find in it an excellent summary of the entire salvific doctrine, which is necessary at all times, but he will also be led to many doctrinal articles that are especially important for our time. In particular, there is an extremely splendid key to the right understanding of the Old Testament, a particularly clear instruction on the doctrine of original sin, of the temptations of death, of the exuberant comfort of the gospel in all hardship and toil of this life, of the treasures and salvation goods of the true church and of the offices and professions of Christians, and at the same time it is shown how a Christian in such a state and profession is to pray, and what he is to comfort himself with.

But of course, this also includes hearts that are hungry and eager for such healthy and nourishing food; readers who are not already full and wise enough for themselves, but who would like to learn and grow daily in the grace and knowledge of Jesus Christ; who therefore do not let the time they have to spend on the most holy foundation of their faith, which they have learned in their Lutheran catechism and hear in the public Lutheran sermon, be spoiled. Therefore, they should not let themselves be distracted from the time they have to spend if they want to build themselves up more and more on the most holy foundation of their faith, which they have learned in their Lutheran catechism and hear in the public Lutheran sermon, and to have a safe guide to their daily Bible reading, how they should understand the dear Word of God more and more fruitfully and apply it in faith, love, suffering and hope.

And to such readers first, but also to all others who do not already have that interpretation of the 90th Psalm, and yet would like to have it, the undersigned offers the same - the copy at 12H-cents, for which they can obtain it from Mr. Gräber, the carrier of these sheets, from now on.

But whoever already possesses this Scripture will not be sorry if he is reminded on this occasion, at least not in vain, to seek it out once again and to contemplate it devoutly anew, especially in times of illness, for which we wish him God's grace and the Holy Spirit. We wish him God's grace and the Holy Spirit from the bottom of our hearts.

G. H. Löber, Pastor.

Paid:

The 2nd half of the 1st year Mr. Windecker.

„ 1.                    „ 2.                    „ Heidorn and

" Windecker.

Printed by Weber and Olshausen.

**What are the guiding principles for the formation of orthodox synods of the Lutheran Church in this country?**

A fraternal word offered for review and discussion to the like-minded and inclined. \*)

§ 1.

Introduction.

Dermal location and surroundings of the Lutheran church here.

As large as the number of Lutherans, partly native and partly immigrant, i.e. Protestant Christians of the Lutheran confession, is here, the situation of the Lutheran church is, on the whole, sad and sorrowful. A part of it is scattered in the woods and prairies of the West and consists partly of those who in a carnal sense have wilfully left the wholesome care of church and school, and partly of those who were already born and raised there. These are now either completely stripped of God's Word and thus increasingly wild and hardened, the children without baptism, without doctrine, and visited by those riffraff and swarming spirits, some of whom have left the salvation ground of the pure doctrine of the Lutheran church and, under the pretense and pretense of the Holy Scriptures, have developed their various human feelings. They try to win the ignorant and inexperienced Lutherans for themselves, but not for Christ.

Another part of our church is beset by the Methodists, Albrechtians and similar religious groups, who, under the pretense of the gospel, set up all sorts of legalistic practices, such as the penitential bench and its accessories, their prayers of kneeling and crying, along with other prayers made, and so on, and by such human cooperation for and in conversion do not take into account the grace of God, the merit of Christ and the means of grace of the Holy Spirit. Spirit, but especially holy baptism.

We believe that we owe it to most of the readers of The Lutheran to share this important essay with them. May it achieve its purpose of promoting the external connection of the orthodox congregations of this country!

The Editor.

and therefore bring the poor deceived souls at most to a wavering and uncertain emotional faith, but not to the true, justifying faith which our church teaches and which alone makes the heart firm and certain.

A third part of the Lutherans here is deceived by the so-called evangelical preachers. This happens, however, by the fact that these preach the following deceptive works to the people:

It would be in accordance with love and an advance of the times if Lutherans and Reformed would peacefully and amicably unite and form an evangelical or Protestant church;

2) Let the divisive doctrines, such as the doctrines of holy baptism and holy chrismation, be removed. Baptism and Holy Communion. For the sake of such secondary doctrines, one should not let oneself be kept from such a beautiful union, for in most and most important articles both agree.

And unfortunately, many Lutherans are not informed and experienced enough in God's Word to know that even a little leaven, i.e. false doctrine, acidifies the whole dough, but that the false doctrine of the Reformed about the holy sacraments is by no means a little. They still maintain that bread is bread and wine is wine, and in this they actually accuse the almighty and true Son of God of impotence, even of lying, when he asserts that this is my body, this is my blood. - and since, furthermore, e.g. from the unbelief in the efficacy of the holy baptism, so many legal things are done. The poor, prayerful people of this kind unfortunately know that they are not being taught the right way. Yes! Unfortunately, such poor deceived Lutherans do not know how to answer those sneaks that the Holy Scriptures teach only one truth for salvation. Unfortunately, such poor deceived Lutherans do not know how to answer those sneaks that the Holy Scriptures teach only one truth for salvation and that the same passages in the same matter, such as the institution of Holy Communion, do not have two different meanings. They also say that one has to put good and blood, body and life into it in order to keep this one "truth for salvation" pure and unadulterated and not to consent to any so-called union of love at the expense of this truth. In addition, however, the doctrine of the

Sacraments. The Holy Sacraments are not a secondary doctrine, since the Holy Spirit brings salvation in Christ only through the preaching of the Gospel and the Holy Spirit. The Holy Spirit grants salvation in Christ only through the preaching of the gospel and the holy sacraments. The Holy Spirit only gives

salvation in Christ through the preaching of the gospel and the holy sacraments.

A fourth part of the Lutherans (and perhaps close to half of the local Lutheran Christians, and by far the largest part of the English Lutherans) belong to the so-called Lutheran General Synod. This synod, however, has been officially separated from the pure doctrine of the Lutheran Church in its confessions and doctrinal writings, and especially from the doctrine of the holy sacraments and the Lord's Supper. It has fallen away from the pure doctrine of the Lutheran Church in its confessions and doctrinal writings, and especially from the doctrine of the holy sacraments and the office of the keys, and has fallen into the impure doctrine of the Reformed, as well as into the unchurchly practice of the Methodists, and likewise gives itself up with pleasure and love to the false union of our time, in which Satan again disguises himself as an angel of light, but which, by God's grace, has already served and is still to serve to shake our church, as the bearer of the pure Word and Sacrament, vigorously out of sleep and to awaken it anew to its old office of guardian and witness.

A fifth part of the Lutheran church in this country belongs to other synods, which are not yet connected to the so-called Lutheran Gen. Synod, but have just as little publicly raised a synodal confession against the false doctrine and the apostasy of these false brothers. Again, a part of these synods, while outwardly professing all the symbols of the Lutheran church, do not commit themselves to them as a fixed order in ordination, keep a reformed and un-reformed formula in the administration of Holy Communion, use a reformed and un-reformed formula in the administration of Holy Communion, and use a reformed and un-reformed formula in the administration of Holy Communion. It does not commit itself to it as a fixed order in the ordination, keeps a reformed and un-reformed formula in the administration of Holy Communion, serves Reformed and Protestants with Holy Communion here and there, and thus promotes schism. Thus, it promotes the shameful unrighteousness and church menagerie of our days. But what is worst, it rejected the urgent pleas of some of its members for the remedy of even the most crying need for the preservation and promotion of the church and thus wants to persist in all ways in the confessional indifference and slackness.

A sixth part of the Lutherans here in the country-and these are mostly the emigrated Prussians-seem to be at least just in the other extreme of these five

The first part of the book is the "book". For in consequence of the violent encroachments of the secular regime upon the right, i.e., the freedom of confession, the order and constitution of the Lutheran Church in Prussia. the freedom of confession, the order and constitution of the Lutheran Church in Prussia, and as a result of their long and just protest against these encroachments and against the coercion of the shameful unrighteousness of our day, these dear brethren, with whom we are completely at one on the basis of the same faith, confession and doctrine, seem to grant the church orders and liturgies of the Reformation age equal value with the ecclesiastical symbols and to oppose the 7th article of the Augsburg Confession, the unity of the church in the unity of the liturgy. Article of the Augsburg Confession, to seek the unity of the church in the unity of liturgical form and constitution.

A seventh part \*) of the Lutheran Church here are the brethren in Missouri and Illinois, most of whom emigrated from the Saxon lands. As can be seen from their organ, the excellent journal "dem Lutheraner", they have been very thoroughly cleansed of the Stephanistic Bethörung for several years, are now decidedly on the healthy ecclesiastical standpoint of our symbolic books, and represent it just as decidedly in that journal, which we can urgently recommend with a clear conscience to every sincere and truth-seeking Lutheran.

It is this part of our church, then, which essentially considers only the unity of faith, confession and doctrine to be sufficient for the unity of the church, but not the unity of ceremonies and special orders and constitutions, And from this unity and from this reason, he asserts and defends the pure ecclesiastical doctrine and practice against the Roman, as well as against the sects, and especially against the deceptive unionism of the present time, just as vigorously and seriously, in holy zeal for the one saving truth, as mildly and prudently in form and expression.

These dear brethren are then for the most part those whom we understand by the "like-minded" in the heading to this introduction and the following essays; and since they do not yet have an ecclesiastical synodal community and lack a constitutional unity in the governance and leadership of the church, these fraternal words in the following are also especially addressed to them, whether we might succeed, through the assistance of God, the Holy Spirit, first of all on the guiding principles for the formation of right-believing synods and then, from them, on the basic features of a common synodal constitution. Spirit, we may succeed, first of all, in agreeing on the guiding principles for the formation of orthodox synods, and then, from them, on the basic features of a common synodal constitution. For from the above overview of the present state of our church, it is clear enough how miserable and pitiful it is and how

From the former Tennessee Conference (English Lutheran), now, as we hear, called the Synod of Indiana. Synod of Indiana, we could not get to see any written testimony of its ecclesiastical attitude; however, it is said to firmly hold the ecclesiastical confession.

it most urgently needs the unanimous coming together and cooperation of its true children to form a firm and healthy synodal union; For it is undeniable that through this, on the one hand, it will awaken more and more to the common consciousness of its unity and glory, as the true union and concord of the antagonisms contending in the Roman and Reformed Church, or as the orthodox Church of the pure Word and Sacraments, and on the other hand, that it will go into battle with united forces and fight the good fight of faith for the preservation of the pure Word against Romans, enthusiasts and unionists.

(To be continued.)  
(Sent in by Pastor Keyl.)

### **About the words of St. Paul: "That only Christ may be proclaimed."**

Philippians 1:18.

These words are often misused in our time; for if one wants to easily dismiss the most punishable indifference to the strict distinction between truth and error and the troublesome punishments because of all kinds of errors, if one wants to seek recognition for certain teachers and doctrines, for certain institutions, undertakings, books 2c. If one wants to seek approval for certain teachers and teachings, for certain institutions, undertakings, books, under the pretext that they are genuinely Christian and evangelical, if one wants to comfort and calm one's seduced ones as soon as they get into fear and anxiety over the discovered false doctrine, then one refers to the fact that the apostle Paul himself said: if only Christ is proclaimed. In doing so, they do not inquire further into what Paul's opinion actually is, but give their own opinion, once accepted, as the basis for it. Thus one writes and shouts after the other, especially the fighters for the evil cause of today's union: That only Christ be preached!

The following may serve for a better understanding of this statement. When he wrote the letter to the Christian congregation in Philippi, S. Paul was in prison in Rome under the emperor Nero for the sake of

the gospel around the year 57 AD. He let them know how he was doing and that his imprisonment was helping to promote the gospel, since many had come to the Christian faith in the court house and among the imperial courtiers, and many brothers in the Lord were preaching the gospel or Christ with even greater zeal (Cap. 1, v. 12-14).

But they did not all do this, as Paul shows, from the same intention; for some preached Christ "for the sake of hatred and strife," "out of quarrels and not sincerely," from the intention of "turning a gloom upon his bands," for they wished perhaps by the further spread of his doctrine to embitter his enemies still more against him, and thereby to complicate and prolong his imprisonment, or even to hasten his violent death, in order that they might

then to be masters alone. Finally Paul says of them that they preached Christ "by chance", i.e. under the pretext as if they were serious about it. The others, however, led the right teaching "out of good opinion," "out of love," "in a right way." (vv. 15-18.) Now when Paul says, "that only Christ may be preached in all ways," he understands by this both that dishonest and that righteous way or intention, and says not only of the latter but also of the former, "I rejoice in it, and will rejoice in it." (V. 18.)

Since Paul also says of those who had reprehensible intentions that they preached Christ, this cannot be understood (according to Calov, Hunnius and Balduin) as Jews who spread all kinds of blasphemies against the teachings of Paul, through which many curious people would have come to him and to faith in Christ. But also such Christian teachers can not be understood, who had corrupted the right doctrine by all kinds of Jewish leaven, e.g. the necessity of the law for justification, (as Flacius, partly also Bengel and the Weimar Bible assume).

For Paul could neither say of the Jews who blasphemed Christ nor of the Christians who taught false doctrine: "I rejoice in it and will rejoice in it," this already teaches the matter itself, and Paul also testifies to the exact opposite when he remembers the enemies of the cross of Christ with weeping in C. 3, v. 18. Finally, if those teachers had presented a doctrine other than Paul's, they could not have hoped to achieve their aforementioned intention, namely, to enrage his enemies even more against him by spreading his doctrine.

Their teaching was therefore correct, for they preached Christ, but their intention in doing so was reprehensible, for although they did it under the pretext of the glory of God, the spreading of the gospel 2c., it was actually only personal enmity against the apostle that drove them to it.

This explanation is given by the Doctor of the Church Chrysostom in a sermon preached in 386 against the Anomœans (Arian heretics), from which it was taken by Theophylactus (in the 11th century).

Augustine also agrees with this when he (Hasser. ev. II, 33) says of these teachers: "they preached nothing else, (as the heretics did,) but the same thing that Paul preached, but not with the intention in which Paul did it."

Dr. Luther was of the same opinion, because he says: one should preach the truth at all times, in all places, in all ways, and then cites as proof these words of Paul Philipp. 1, 18. (Hall. Ausg. XVIII. 2108.)

Even more clearly, however, his opinion ! emerges from an explanation of this letter, from a

of his most reliable students, Dr. Hieron. Weller; as proof he cites those preachers who in his time were zealous against the adiaphorists and papists only out of quarrelsomeness and fame, and says that they should not be rejected for that reason, namely because their teaching was still right.

Finally, the same explanation can be found in Brentius and M. Chemnitius.

According to what has been said so far, one must not refer to this saying if one claims that the various churches, sects and parties that call themselves Christian nevertheless preach Christ, although in all kinds of ways, for it does not depend here on the personal intention of the teachers, It does not matter whether the personal intention of the teachers is good or not, and yet it cannot help either themselves or their listeners, as soon as they drive them around with various and strange teachings, as can be seen from their public confessions and other testimonies of their teachings, especially from the fruits of these teachings among the listeners.

Of course, they all claim that they preach Christ, but listen to what Christ himself says: "If then (i.e. during the whole time from his ascension to the end of the world) someone will say to you (my disciples), 'Behold, here is Christ,' or 'There,' then you should not believe it. For false Christs and false prophets shall arise, and shall shew great signs and wonders, that they may deceive into error (where it is possible) even the elect. Matth.' 24, 23. 24.

If nothing more were required to proclaim Christ than to speak individual biblical words and truths, then all false teachers, blasphemers, scoffers, and enthusiasts, old and new, would be gone, then even the Turks, who, as we know, think more of Christ than the rationalists, would be gone, then even the devils who called Christ the Son of God would be gone: Then the longed-for union would not only be close to completion among the most diverse Christian parties, but the von Ammon plan to develop Christianity into a world religion would soon come into being, in that the Jews, Turks and pagans would also make themselves comfortable with such a Christianity without much difficulty; But then such people would not be allowed to boast of any advantage over others who proclaim Christ in a different way than they do, and since, in their opinion, it matters little how Christ is proclaimed, they would have to call anyone who did so, even if it were a Papagayan, who only said: "Christ! Christ!" for a preacher of Christ and embrace him as a dear brother in Christ.

In such enlightenment, we limited Lutherans are, of course, still a whole 1800 years behind; we have not yet reached such broad-mindedness in Christian brotherly love.

but limit ourselves in the greatest narrow-mindedness, as far as our judgment of the preaching of Christ is concerned, whatever the intention may be, to the judgment of St. Paul Gal. 1:8: "If we or an angel from heaven preach any other gospel to you than that which we have preached to you, let him be accursed!"

**"From His fullness we have all taken grace for grace."**

Joh. 1, 16.

(From Luther's interpretation of the first two chapters of St. John's Epistle. S. L. Works. Hall. VII, 1591. ffl.)

This is also one of the golden texts in St. John, like this: "The Son of God is the true light, which enlightens all men who come into this world. Therefore, whoever does not recognize Christ or believe in him, and does not have him as his own, is and remains a child of wrath and condemnation, whoever he may be. But if he is to come to grace, it must be through Christ alone, who alone makes our poverty rich through his abundance, casts out our sin through his righteousness, swallows up our death through his life, makes of us children of wrath, full of sin, hypocrisy, lies and falsehood, children of grace and truth. He who does not have the man has nothing.-

That is, to throw into one heap not only all men, but also all the saints, as they are called, badly, making them sinners, merciless and liars, as far as they stand on their own and do not have Christ. For all the children of Adam are born in sins and iniquity, so that there is nothing righteous about them, but everything false, full of hypocrisy, lies, and deceit; do not help them to be pious and holy, to offer good things, to be humble and spiritual: for they become the children of God through faith in Christ.

It is to be wondered at that we are so proud, boast, insist and defy our beauty, wealth, nobility, power, art, wisdom, honorable life, 'good works, orders, merit 2c.; for it is in the sight of God all wrath, disfavor, falsehood, filth and dirt (Phil. 3, 7-9.), there is no grace and truth. And indeed, if we were not blind with our seeing eyes, we should see that God has humiliated us (human beings) enough, imposing on us many

plagues, diseases and finally death as punishment for our sin, so that we are not sure of our life for a moment, and if we do not have Christ as our Lord and Savior, we must be eternally lost and damned.

But if we will boast, we may boast that we receive of the fullness of the Lord Christ, are enlightened by Him, obtain forgiveness of sins, and become children of God. For this is the sum of it. Whoever wants to be preserved from the power of the devil, sin and death...

must draw from this well, Christ, from which all salvation and blessedness shall flow. This fountain is inexhaustible, it is full of grace and truth in the sight of God; it loses nothing in it, we draw as much as we want; even if we draw from this fountain without ceasing, it cannot be exhausted, but remains an infinite source of all grace and truth, a fountain without bottom and eternal source; the more one draws from it, the more abundantly it gives, "such water," as he says afterwards, "which springs up into eternal life."

Just as the dear sun is not darkened or eclipsed by the fact that it must shine for many, yes, the whole world enjoys its light, glow and brilliance; it nevertheless retains its light completely, nothing is lost from it, it is an inordinate light, could well illuminate ten worlds; item, a hundred thousand lights can be lit from one light, and yet nothing is lost from the same light (from which many other lights or candles are lit); thus a learned man can make a thousand learned men, and nothing is lost from his art; the more he gives to others, the more he has: So Christ our Lord (in whom we must have recourse and ask everything from him) is an infinite fountain and main source of all grace, truth, righteousness, life, which is without measure, end and reason, so that even if the whole world were to draw so much grace and truth from it that it would become like angels, not a drop would come from it; the fountain is always overflowing with grace. Whoever now wants to enjoy his grace - no one excluded - let him come and get it from him. You will not dry up this fountain of living water, it will not run dry, you will all get enough from it, and yet it remains an endless fountain. Such a preacher, says John the Baptist, you will have; do not charge him that you are pious, keep yourselves according to the law. Mosis keep, much good works do 2c. Your deeds do not keep the sting; and though they shine brightly, they are all false and a sad sham. For you not only walk in darkness, but are darkness itself, subject to sin and death, as well as all men on earth. But if you truly want to become pious, pure, righteous and blessed, then call upon him whom God the Father has sealed, who is the rich, infinite source and abundance, from which all the patriarchs, prophets, in sum all the saints, I John himself, have also drawn and still draw, have drawn and still draw. We all, (no one excepted, be he as holy as he wants to be,) come alone, and draw our little barrel full from its source and abundance.

Nor should anyone be fainthearted, nor think: How can we all take from him? I am not worthy either, I do not belong among the number of saints!-because they want to despair. Thus says St. John:



Hear what I have been sent to say to you by God: All, all, whether Jews or Gentiles, if they want to come to grace in any other way and be found true before God, should and must draw from this spring, fill their vial, which always flows and overflows for and for, and drink their fill from this main source of living water, which flows into eternal life. In sum, its fullness has neither measure nor end; therefore only pour out confidently and drink with pleasure and joy. For here is superfluous enough unto life eternal; for which ye shall have plenty to praise and give thanks unto God for ever.

What do we take? Grace for grace. John says of two kinds of grace: Christ's grace is the unfathomable source and main well of all grace, which he called his fullness; our grace is what we draw from him and he distributes among us, and is given to us for his grace's sake, as that I may be pleasing and acceptable to God.

So John draws us away from the confidence and defiance of our works and merits and leads us to the grace of Christ and love of God, not only here in this text, but throughout his gospel and epistle. As if to say: What does God look at, what moves him to be favorable, to remit sin? Does he do it for the sake of your sacrifice, circumcision, worship that you render him in the temple? No. Much less does he do it for the sake of your monasticism, in which I spent my life shamefully for fifteen years, crucified Christ, my dear Lord, by my blasphemous mass-keeping, and lost my best time, with my and other people's great damage. So he does not do it for the sake of a hard shirt that a Carthusian, or other friars, wears and sleeps in; not even because one goes in full armor to (the place of pilgrimage) St. Jacob, whether it is blood-sore to him. No, he does not sell his rich abundant grace for the sake of your nasty, lousy cap or stinking oil-eating or other works, they shine or glisten as deliciously as they can. For because they are lacking in grace and truth-

If they lack integrity, they do not lie at all; indeed, they are false before God, a vain appearance and abomination. Therefore, God looks at something differently. He is gracious and merciful because of the abundant and unspeakable grace of his only begotten Son Jesus Christ, because of which Christ is in the presence of God in all grace; we enjoy the same of his grace and are pleasing to God because of the Lord Christ, he is gracious to us because of the beloved Son. Eph. 1, 7.

Therefore, all effort and labor is lost and in vain, that we seek other ways to reach heaven; this is the only right way, and none other: taken from its fullness, so that we may obtain grace, i.e., forgiveness of sins, become God's children and heirs of eternal life, receive the blessing of God, and be forgiven for our sins.

We have received him in all things for his (our Lord Christ's) grace, in whom God finds no sin, deceit, or falsehood, but only grace, truth, righteousness, and life. Therefore he loves him dearly and commands us to hear him. Now he says John 7:37, 38: "If anyone thirsts, let him come to me and drink. He that believeth on me, of his body shall rivers flow." So now I believe in him and come to him, my dear Lord and Savior, as to him who is full of grace, and ask that he quench my thirst with his living, fresh, rich and endless spring. That he will do this I am sure, for he has come to us into the world full of grace, that we may enjoy and be made partakers of his grace.

#### **Inscription above a studio room.**

Johann Michael Dillherr, who died in 1669 as a pastor in Nuremberg and is known for his many beautiful edifying writings, had posted the following inscription above the door of his study for the information of those who wanted to visit him:

"Stand still, dear guest! Knock lightly and do not disturb me, unless the great need requires it. Know that I have devoted the morning hours to my God and to the business of my office. But if you have something to talk to me that is worth some expenditure of precious time, let the afternoon hours be for you, but in such a way that you mean that we will have to give account to God for every single hour."

#### **The true comfort of faith in death.**

In 1586 in Switzerland, a godly farmer was condemned to the fire by the Roman Catholics for the sake of the evangelical truth. When he was already tied to the stake, he demanded to speak again with the judge who, according to Swiss custom, had to be present at the execution. When, after a long refusal, the judge finally came, he spoke to him as follows: "Today you have condemned me to death as a heretic; now I confess that I am a poor sinner, but by no means that I am a heretic, for I believe and confess with

all my heart all that is contained in the Apostles' Creed," which he then recited in full. "Now I ask, he continued, this one last thing from you, my lord, that you come here, and first lay a hand on my breast, then on yours, and then tell this people freely and with truth whose heart beats hardest with fear and anxiety - mine or yours. I will go away cheerfully and confidently to my JEsu, in whom I have believed; but how you will be cheered in this, you will know for yourselves.

The judge, who did not know what to say to this, ordered to continue with the fire, but with such gestures that one could see he was more frightened than the fairy tale tyrer.

### **Misuse of the doctrine of grace and good works.**

The world always remains in such a way that it either boasts falsely about faith or wants to be too holy without faith. If one preaches about faith and grace, no one wants to do works. If one pushes for works, then no one wants to believe, and those who keep to the right middle road are strange. Yes, it is also difficult for devout Christians. For I confess for myself, and no doubt others must also confess, that I lack such diligence and earnestness, which I should have much more now than before, and am much more negligent than under the papacy, and now there is nowhere such earnestness in the Gospel as was seen before with monks and priests, when so much was endowed and built, and no one was so poor who did not want to give something. But now there is not one city that wants to feed a preacher, and nothing works but robbing and stealing among the people, and they leave no one to defend them. Where does such a shameful plague come from? From the doctrine, say the shriekers, that one teaches, one should not build on the works nor trust. But it is the wicked devil who falsely ascribes such things to the pure and wholesome doctrine, which is the fault of him and of the people who misuse such doctrine, and also of our old Adam, who always wants to keep us on the wrong side of the fence, and thinks there is no need, even though we do not do many good works; and so we become lazy and careless all of a sudden, and sour therein, until we lose the juice and strength of faith altogether. (Luther in his great sermon on the ! Love about 1 John 4:16-21.)

As Luther complains here about his time, so we must also complain about ours. Where false doctrine and enthusiasm prevail, there is - to our shame it must be said - mostly more zeal than where the pure doctrine resounds. It is also evident now: when a man devises something for himself to serve God with, he glows with devotion like an oven (Hos. 4:7) and martyres himself to the point of blood in vain (1 Kings 18:28). 58, 13.), kill his will, deny his wisdom and serve God only according to his word, which, of course, does not usually appear glorious to reason and the eyes of the world, then man is usually disgruntled, lazy and indolent, and finally falls into the sin of Saul. (1 Sam. 15.) Be warned therefore, ye that have the means of grace pure, lest ye become of the first the last. To whom much is given, of him much is required.

### **Pope Pius V**

said: "Since I was a religious, I had hope for my salvation, but after I became a cardinal, I began to doubt, and now as a pope I must despair.

### **Paid.**

The 2nd year, the Mr. P. Wyneken (7 Erpl.), P. Trautmann, Faulstich.

The 2nd half of the 2nd year Mr. Brandt.

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**Christian New Year reflection.**

By Johann Gerhard.  
About the name JEsu.

What is more sweet than the name of JEsu!

O, dearest Lord JEsu, be also my JEsu; have mercy on me for the sake of Your holy name. My life condemns me, but Your name, JEsu, will heal me. For the sake of Your Savior's name, do to me according to Your name, and since You are the true and great Savior, take care also of the true and great sinners.

Have mercy on me, dearest JEsu, in the time of mercy, so that You will not condemn me once in the time of judgment. The bosom of Your mercy will not become narrower if You receive me in it. You will not become less rich if You give me crumbs of Your goodness.

You were born too good for me, you were circumcised too good for me, you became my Jesus. O how sweet and delightful is this name. For what else is JEsus called but Savior, Redeemer, Beatificator, and what can befall those whom You have redeemed. What else do we have to ask and demand besides blessedness?

O Lord Jesus, include me also among the number of Your disciples, that I may praise Your holy and saving name with them.

Have I, then, with the loss of my innocence, also been able to rob You of Your mercy? Can You, O my merciful One, not yet make me blessed, although I, poor, wretched man, have lost myself and made myself guilty of damnation? O Lord, do not forget Your mercy at the sight of my sins. Do not let my sins outweigh Your merit, do not forget Your goodness over my evil nature. Remember not Thy wrath against the guilty, but Thy mercy against the wretched.

Could You, who gave me the soul to long for You with it, withdraw Yourself from this longing of mine? Since You have revealed to me my unworthiness and just condemnation, could You hide from me Your merit and the promise of eternal life?

My guilt will be judged before Your divine judgement seat; but I take comfort in the fact that the name Saviour has been attached to You in the heavenly court; this name has been brought down to us from heaven through the angel.

O merciful Jesus, to whom will You be Jesus, if You do not want to be Jesus to the poor sinners who long for grace and salvation? Those who build on their own righteousness and brightness seek their salvation in themselves: but I flee to You, finding nothing in me that would make me worthy of eternal life. Make the damned blessed, the unjust righteous, have mercy on the sinner, acquit the accused.

Lord, you are truth, your name is holy and true; therefore let it be true also in me; be also my Jesus, my Savior. Be my JEsus in life, my JEsus in death, my JEsus in the last judgment, my JEsus in eternal life. Yes, it will be You, dearest JEsus, because You are unchangeable in Your nature as well as in Your mercy. Your name, Lord Jesus, is not changed for the sake of such a poor, miserable sinner as I am; no, You certainly also want to be my Redeemer. You will not reject the one who comes to You, You will not refuse admission to the one whom You have given the will to come.

Even if I am condemned by the guilt of original sin, by my conception in sin, by the formation of my body in sin and under the curse, by my sinful birth, You are and remain my Savior and my salvation.

Even if the sins of my youth, my whole life spent under sins and stained by sins condemn me, You are and remain my Jesus. Even if I am condemned by the death I deserve because of my manifold sins, You are still my Savior, yes, You remain my Jesus even if the strictest sentence of the last judgment condemns me.

In me is sin, condemnation, and damnation; in Your name is righteousness, election, and salvation. For in Your name I was baptized, in Your name I believe, in Your name I will die, in Your name I will be saved. Resurrect in Your name, stand in judgment in Your name. In Your name everything is prepared for us and locked up as in a treasure. From these goods I only lose what I deprive myself of through unbelief.

O loving JEsu, by this, Your name, I ask You to be far from me, so that I may not be condemned by my guilt, by my unbelief, who desires to save me by Your precious merit and Your salvific name.

(From the Lutheran church newspaper.)

**What are the guiding principles for the formation of orthodox synods of the Lutheran Church in**

## **this country?**

A fraternal word offered for review and discussion to the like-minded and inclined.

(Continued.)

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### **§2.**

On the formation of Lutheran synods here in general.

Since church and state are completely separated in this country, and an unconditional freedom of faith is granted, the latter, as a legal institution, naturally only takes care of those relationships of the various church communities and faith groups in its area that are in need of external legal protection. This includes, e.g., the grounds, church buildings together with their incorporation acts 2c. However, the secular authorities here have no official knowledge of the nature, confession, doctrine and manner of any particular religious community. Just as little does it confirm such churches and religious parties and permit free religious practice to those whose guiding principles are thoroughly contrary to the basic teachings of the Holy Scriptures and the true meaning of the word. It also does not confirm such churches and religious parties and does not permit the free practice of religion to those whose leading principles are thoroughly contrary to the basic teachings of Holy Scripture and who are sects in the true sense of the word, i.e. sections of the Christian church, such as the Unitarians and Socinians, who deny the trinity of persons in the one divine being and the divinity of Christ. And just as little does the state make a distinction in its relationship to the individual churches and religious communities between their legal existence and their mere toleration, as, for example, in relation to the Jews. And since therefore here

there can be no question of a legally recognized and preferably confirmed ruling national church: so it is clear that the secular authorities, even if they are called Christian, cannot and will not have any involvement in the leadership and administration of the church or in church government. Only where, as a result of fanatical outbursts of this or that sect, the integrity of persons or property is endangered, and thus the civil laws are violated, must the secular authorities naturally intervene, representing the state as a legal institution and restoring justice to the offenders, as violators of the civil order, through punishment.

This complete separation of church and state in this country, of course, gives rise to the unfortunate situation that the craziest and most absurd sects are allowed to move and spread here with the same freedom as the churches, which obey the word of God in whole or in part, provided that they do not violate the laws of the state. On the other hand, however, it cannot be denied that by such a fundamental separation of church and state a double evil is prevented and strengthened, which in the course of history has made itself felt and is still making itself felt in a disruptive enough manner. The first evil is the encroachment of the church, or actually of the priestly rule (hierarchy) into the state and the states and such interrelationships of the latter that do not directly concern the conscience toward God and the faith. This ungodly encroachment was diligently practiced by the Roman papist church, especially between the 9th and 16th centuries, according to its atrocious lust for power and tyranny; for the popes took away the rights of emperors and kings, deposed and installed them, and gave away land and people at will, unmindful of Christ's word: "Who has made me a hereditary judge over you? And the same sense of the devil's liege-bearer, the pope, still has, even if he does not have the power to put it into practice.

The other evil is the encroachment of the state, i.e., the secular authorities, into the church, i.e., into its administration and order in accordance with the divine word or the church regime, even partially into its right, previously confirmed by the secular regiment and sovereign, within its territory to profess and practice its doctrine freely and without hindrance, even in the common public worship. (Caesareopapism.) The king of France, for example, was guilty of this encroachment, incited by the papists, in his persecution of the Huguenots with the terrible outcome of the Parisian blood wedding; furthermore, the Sardinian and Savoy princes in their persecution of the Waldensians; the English kings in their imposition of the episcopal constitution; and so also in more recent times several princes of Germany, under the precedent of the deceased

The first of these, the King of Prussia, \*) to form a so-called Uniate, or Evangelical, or Protestant Church out of Lutherans and Reformed, unaware of Christ's word: "Pray to Caesar what is Caesar's, and to God what is God's."

Thus it is natural that the Lutheran Church here cannot have a constitution as, for example, in Germany; for there the so-called Consistories are established, which consist half of clerical, half of secular members, and, together with the Superintendents and General-Superintendents, are appointed and ordered by the highest secular authority, the sovereign, to conduct the church government.

However, it is difficult for us to complain bitterly about this deficiency in the consistorial constitution; for it seems to us to be quite deficient, even very questionable, in that the consistories, as the governing authorities of the church, are formally appointed and decreed by the sovereign, as the head of the state, as his representatives, who lead the church regiment in his name. This, however, is actually already an encroachment of the state into the church, or of the secular regiment into the spiritual one, since here the sovereign appears as the highest bishop or as the secular pope over the Lutheran church in his country. However, in fact and truth, he is only the secular ruler of this or that state, within which the Lutheran Church has legal existence and guaranteed validity through the Augsburg Religious Peace of 1555 and the Peace of Westphalia of 1648; and considered as an individual Christian, he is, if he also shares the Lutheran confession, only a member of the Lutheran Church, like the least of its subjects. By law, therefore, he, as sovereign, would have nothing else to do than to confirm and externally protect the governing authority chosen by the church itself, be they bishops and superintendents, or presbyteries or synods within his territory, by virtue of his sovereign standing, provided that special provisions in these sent constitutions of the church regime do not again somehow interfere with the constitution of the state and violate its rights.

There is evidence on record of how these Prussian attempts at union were carried out. Refusal of the acceptance of the new unifabricated agendas on the part

of the Lutheran Church.

The violation of the right of the Lutheran clergy and congregations, because this ordinance, in its handling of the divine service and the special ecclesiastical acts, did not express the confession and doctrine of their church, to which the ministers of the church had pledged unconditional loyalty in their oath of office, was regarded as civil disobedience and rebellion against the king and punished with money and imprisonment; Indeed, the faithful and persistent witnesses among the Lutheran clergy against these violations of the law of their church and their own conscience were deprived of their office as stiff-necked rebels against the king's majesty and thrown into prison or expelled from the country. The superintendents, on the other hand, who in part against the law and conscience adopted the agendas themselves and also introduced them in their parishes without resistance from the clergy, who were in part ignorant and in part intimidated, received the Order of the Red Eagle as a reward for their willingness and services.

Our church here at home, therefore, in no way endangered and impaired by the state, is most naturally directed to the synodal constitution for its government and leadership, so that the synods here are not merely consultative and reviewing assemblies, as e.g. in the Lutheran Baltic provinces of Russia, nor merely defenders of the pure doctrine of the gospel and refuters of false doctrines, as the Apostles' and Elders' Synod in Jerusalem (Apostgtsch. 15, 5.) and the 4 general synods or conciliums of the 4 first centuries, which both synods consisted only of servants of the church, but assemblies and bodies, which in the name of the church, i.e. on behalf and representation of the church, i.e. the total number of all adult and confirmed members, according to local and spatial conditions, should lead, supervise and administer the church according to its nature and purpose.

Therefore, it is clear that the local synods of our church consist not only of the ministers of the Word, but also of such members of their congregations, in whom the latter have confidence that they are church-minded, faithful and understanding people, and who are therefore elected by majority vote of the congregations as synod members. These members, elected for a shorter or longer period of time, form the synods together with the servants of the church, who, in periodic meetings, usually annual, (here usually consisting of a president, secretary and treasurer) have to order, direct and administer everything that is expedient and necessary for the church with regard to doctrine, life, worship and discipline. All means, therefore, which maintain and promote our church, according to its nature and purpose, in all directions, the synods, according to their ability, have to set in motion as efficiently as possible and to supervise their harmonious and lively cooperation.

So much for the time being. About the special constitution and business of such synods later.\*)

(To be continued.)

**Pabst Leo X**

When this pope, who cast a spell on Luther, once heard two philosophers discussing the immortality of the soul, he said to the one who defended them: "You prove the immortality of the soul with excellent reasons, but I prefer to hold with the other, because his opinion makes a good courage. He added the verse of Cornelius Gallus: *Et redit in nihilum, quod fuit ante nihil*, i.e. what originated from nothing also returns to its nothingness.

\*) We thought it would be a good idea to print the present article in full, without any comments from our side. Later we will consider the subjects touched in it. —  
de once again and also cast our low vote on it. —

Editor of The Lutheran.

The same pope, in accordance with his faith, said to Cardinal Bembus on his deathbed: "O how many treasures that fable of Christ has brought us!"

(Submitted.)

### Lighting of the article:

Word of God and clear reason two cornerstones of Protestantism.

In the Lutheran Shepherd's Voice No. 14 d. J. \*)

The editor of this so-called "Lutheran Shepherd's Voice," Mr. Pastor Weyl in Baltimore, in the above article sets up the Word of God and "clear reasons of reason" as two cornerstones of Protestantism and claims that Luther himself pointed equally forcefully to these "two original sources" of evangelical Protestantism.

And where and on what occasion is Luther supposed to have done this? - Listen! At the Imperial Diet in Worms in 1521, in the world-famous final answer and in the answer he gave the following day to the Prince of Brandenburg. But what does Luther himself report about his behavior at this Diet?

In his letter to Emperor Carl V., which he sent back from Friedberg after his departure from Worms, he says: "I am still quite willing and prepared to present myself before unsuspicious, learned, free and impartial judges, secular or ecclesiastical, so that by Your Imperial Majesty the Estates of the Empire, Concilio, Doctores, or whoever else may or will teach, and my little books and teachings may be gladly submitted to all, their examination, knowledge and judgment tolerated and accepted; nothing except **all in the public clear and free word of God**, which is to be the lawful over all and to remain the judge of all men."

In his more detailed "Description of the Action at the Diet of Worms," the following passages occur, among others:

1) "Therefore I ask by the mercy of God, Your Imperial Majesty, Churund Fürstl. Grace or whoever can do it - want to give testimony, to support me with prophetic

\*) So far, we have kept silent about this article, considering that Mr. Weyl, since the errors revealed therein are so palpable, has saved us the trouble of having to lift the Lutheran sheepskin, in which Mr. Weyl has wrapped himself with the title of his pastoral voice, a little from the eyes of the local Lutherans. However, we gladly accept the present testimony of a well-informed layman, since it is in any case good for the readers of the "Lutheran" to see from this how completely those have fallen away from the Lutheran faith, who have rejected the teachings of the so-called "Lutheran General Synod," the organ of which is the "Lutheran General Synod. General Synod," whose organ is the "Shepherd's Voice". - Even from the Methodist "apologist" the "Lutheran Shepherd's Voice" recently had to accept the reproach that it is neither cold nor warm; now we do not wish the latter the Methodist fever heat by any means, but we do wish that it either strike out the word, "Lutheran," from its lying signboard, or - what God may give! - give honor to the truth and strive to become what it has now only wanted to appear. D. H.

Scriptures and apostolic writings, that I have erred." - —

2) "Because Your Royal, Electoral and Royal Graces desire a bad, simple and correct answer, I will give it, which shall have neither horns nor teeth, namely: Unless I am overcome with testimonies of the Holy Scriptures or with public clear and bright reasons and causes. (For I do not believe either the pope or the conciliar alone, because it is evident by day that they have often erred and been repugnant to themselves,) and I am therefore convinced by the **sayings which are** put on and introduced by me, and my conscience is caught in God's word, then I cannot and will not revoke anything, because it is neither safe nor advisable to do anything against conscience. Here I stand 2c." - —

3) "Then Dr. Martin asked, that he would not allow that he would be urged to recant against his conscience, which was overcome and imprisoned by the Holy Scriptures. The answer he gave would not be incorrect nor would it be a lie. The answer he gave would not be incorrect or sophistical, unless the opponents "explicated" and released his conscience, which was captive to the errors (as they are called), with sufficient reasons from the Scriptures. Scripture" and set him free." - And further p. 2314.

4) "He wanted - willingly and gladly - to have his books examined and considered: only that this be done through God's word and holy scripture. But God's word would be so clear and public for him that he could not turn away, because he would be told and taught better by it. - When he spoke this, the Elector of Brandenburg asked him if he had said that he would not depart because he had been overcome by the Holy Scriptures. Scripture? Answered Dr. Martinus: Yes, or with clear and public causes and reasons." - —

5) "Finally, they sought that he (Luther) would at least put his matter on the notice of a future Concilii. Which Dr. Luther was satisfied with; but with the condition and the decision that they would submit the articles drawn from his books to the Concilio itself, but in such a way that they would be spoken about and judged from the Holy Scriptures, and the contradiction with the same testimonies would be presented. The condition and the decision that they would submit the articles drawn from his books to the Council itself, but in such a way that they would be spoken of and judged from Holy Scripture, and the contradiction would be presented and proven with the same testimonies.

6) The last statement: "He would have desired nothing else than that a reformation from the Holy Scriptures be made. Otherwise, he would not have reserved anything for himself, but only the one Word of God, to confess and testify freely. - —

What was it, then, on which Luther based his responsibility at Worms? - Only the one and only pillar, the Holy Scripture. Scripture, on the basis of which alone he could condemn the papal errors in He had attacked his writings, and by which alone he wanted to be refuted before he could recant.

For what Luther wanted to say with the public, clear and bright reasons and causes (which Mr. Weyl would like to stamp as mere "apparent reasons of reason", i.e. as such reasons which human reason gives out of itself, without divine revelation, and which, in turn, would like to stamp as a second pillar of his Protestantism) is unmistakably nothing but this: If one could not hold up other passages of the holy scripture against him, which refute him, he would not be able to do so. Even if other passages of Scripture were held up against him that refuted him, he would still be caught (not if he were given mere reasons of reason, but if clear reasons were given that those passages of Scripture which he cited for his assertions testified against him and that he had applied them incorrectly, so that in any case he would not be caught in his conscience by reason, but by passages of Scripture, either newly cited or his own, which would be better interpreted for him. This is clear enough from the context of the above passages, and especially from the words in the second passage: "and so I am convinced by the sayings that have been attracted and introduced by me,"-which Mr. Weyl has omitted entirely in his essay "wisely. For by the little word "thus" Luther clearly indicates that the refutation (by bright reasons and causes) of which he had spoken consisted in proving to him that the scriptural passages he appealed to were not for but against him. To top it off, we give the reader the following passages from Luther's writings to consider.

On Ps. 119, 105.

"Reason is also a light, and a beautiful light. But the way and foot that should go out of sins and death, to righteousness and life, it cannot show nor meet, but abideth in darkness. Just as our unlit and waxed lights do not illuminate the heavens, nor the earth, but the narrow corners of houses, but the sun illuminates the heavens, the earth, and everything: so God's word is also the right sun, which gives us the eternal day to live and to be joyful. - Whoever seeks any other light than God's word," (like Mr. Weyl), "he will certainly find vain wispers, with whom it is much more dangerous to walk, neither in darkness itself." -

—  
In the Easter sermon on Lucas 24: "Therefore the Scriptures are such a book, which requires not only reading and preaching, but also the right interpreter, namely the revelation of the Holy Spirit. As we also see in the experience of our time, when the article of pure doctrine can be most clearly seen from the Scriptures. This is how we see it in our experience today, when the article of pure doctrine is most clearly demonstrated from the Holy Scriptures, and the error of the adversaries, since it is of no help to them. - But to such revelation also belong right disciples.



For it is also such a doctrine that wants to make our wisdom a fool and to put out the eyes of reason, where it is to be believed and understood otherwise; for it also does not come from man's wisdom, like other doctrines and arts on earth, which are concluded from reason and which can be grasped again in it.

About Joh. 6, 43. 44.

"In external and worldly matters, let reason be the judge. For there you can well calculate and think that the cow is bigger than the calf; 2c. - Now, in this, prove your wisdom, be a master and a fine journeyman, and use your art. But here, when it comes to how one is to be saved in the heavenly being and in matters of faith, then shut up reason, stop still, do not measure according to reason; but listen and say: here I can never, it does not rhyme here. - The priest says here: I will say mass, read vigils, pray rosaries, do good works and become a cartheuser and give alms, so I will go to heaven and be saved. Yes, as a cow fetches into a mouse hole." - —

From the writing against Erasmus:

"Therefore it is not the fault of the stupid and poor mind that we do not understand God's word; indeed, no one is more skilled in understanding God's word than those who despair of reason and seek it with fear and foolishness, for it is for the stupid and foolish that Christ came and sent his gospel to the foolish and poor; but it is the mischievousness of the devil that works in our weak flesh, which is blinded and therefore resists God. - For this reason, we should always stick to the simple, dry words of Scripture and their natural way and meaning, which the letter or grammar and natural way of speaking bring, as God created the language of men. For if every one should have power to step out of the pure, simple words, and to make consequential and perverted words where he would; what would the Scriptures be but a reed which the wind beats and weaves?"

If, then, Luther placed human reason in divine matters, i.e. in matters of faith, as little beside as above Scripture, but least of all ever wanted to make it a second pillar of Protestantism, it is obvious that Mr. Weyl, in support of his "clear reasons of reason" for this "second pillar" of his, has referred to Luther erroneously and contrary to the apparent truth.

Mr. Weyl therefore quite wrongly asserts that "those who call themselves Bible Christians," who pretend to believe and declare the Word of God literally, and that such "literalists", who "prided themselves" on walking in the footsteps of the great Reformer, would have him as a "companion in arms" only in one case (indisputably in the doctrine of Holy Communion). On the contrary, Mr. Weyl, in his "Clear Reasons" in matters of Protestantism, has made Luther "his companion" neither in the one nor in the other case, but at least those rationalists who do not place reason above - but (which is no better in its consequences) beside - the holy Scriptures. Scripture, to "his companions". His voice is therefore not a Lutheran shepherd's voice, but a rationalist wolf's voice. Certainly Luther would now, similar to his time, exclaim: Blessed is the man who does not walk in the council of the "clear reasoners," nor tread the path of the Zwinglians, nor sit where the nationalists sit. By the way, what Mr. Weyl brings up from Luther's letter to the Elector Frederick of Saxony (written before his journey to Worms) about "clear designation of the basic ideas of Protestantism" is too pathetic and confused to lose another word about it.

May Mr. Weyl not further deceive his readers with such deceptions as are criticized here. May he, for his own good, remember what is written in Proverbs 19:9 and Galatians 5:10.

F. W. Barthel, a layman.

### **What do you think of Christ?**

Why do you call me good? No one is good except the one God," the Lord once replied to the rich man who had called him "good master," without, as Christ could easily know, having done so with reference to his divine dignity. Our nationalists are echoes of many other expressions, especially of the kind that they call Christ not only good, but the best, noblest, most excellent, most perfect, most exalted of all virtue, when they nevertheless recognize him in his divine dignity much less than the latter; will not the Lord now also ask them, "What do you call me good?" and what will they answer him to this question? Well, you nationalists, explain yourselves! What do you want? If you want to call Christ good, then acknowledge his divinity; If you do not want this, then leave off all your boasting and praising of his excellence; you can easily gather from his reply that you are doing him a bad favor, especially since, on top of all this, you do not leave your "most excellent and best," as long as you persist in denying his deity, with all the glory with which you so lavishly shower him, the glory of his honest name, indeed you make him a perjurer; for when the high priest, his judge, asked him on oath: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God;" then he testifieth, "thou sayest it, I do;" and whoever would

have it so!

whether Christ is testifying to His deity, he can see how the Jews used the expression "Son of God" and how the high priest and Jesus Himself would have used it, and why they found it to be such a blasphemy, from Joh. 10, 33.

So, you friends of reason, choose between these two conclusions dictated by reason itself:

No one is good but the one God; Christ is good;

So - is Christ the one God; or

No one is good but the one God; Christ is not the one God;

So - is Christ not good.

H. L. C.

**"His calamity shall come upon his head, and his iniquity shall fall upon his crown."**

Ps. 7:17.

Alexius Croßner was the only Protestant court preacher in Dresden at the time of Duke George. After he had taught the Gospel here for three years and had angered high and low, priests and laymen, his reward was finally that he was hostile and dismissed from his ministry. When he now (1527) departed from Dresden with his belongings, the notorious Papist Bible translator Emser, the duke's councilor and secretary, met him on horseback, who called out to him: "Well, I look at this day with joy, that finally once the heretic's preaching has been put to an end. Go in the devil's name, I will stay here." Croßner replied: "In God's name would also be a word. I was in Meissen before you, and I will stay there when you are gone." This also happened quickly. That same evening, Emser went to a rich citizen's house, was merry with other guests and had a good time; after the meal, he sat down on an armchair and, after uttering shameful speeches, suddenly gave up his spirit with ghastly gestures.

**Right attitude against banished members of the congregation.**

Christians mourn as dead and deceased those whom they have had to separate from themselves; for however deformed and infected a member of our body may be, we all do violence to ourselves when we are compelled to cut it off.

Origen.

From Saxony.

We have just learned from a private letter that Dr. Rudelbach, until now Consistorialrath and Superintendent at Glachau in Saxony, will follow a call to Denmark (his fatherland). This departure suggests that things are not going well for the Lutheran Church in Saxony!

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Paid:

1. and 2. year. Mr. Flittner.

"" P. Richmann.

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**The commemoration of the anniversary of the death of Dr. M. Luther.**

February 18 of this new year is a holy day of remembrance for the entire Lutheran Church, for it was on this day 300 years ago that Dr. M. Luther died blessed in the Lord. At his death, many recognized even more than during his life what a chosen instrument of God he had been above all others, what great help God had shown his church through him in great hardships, what great services he had rendered for the restoration of the entire salvific doctrine, how irreplaceable his loss was, with what anxious expectations one must look forward to the future and that in order to preserve his memory in sail and the fruits of his great work in their full strength, nothing is more necessary than to walk in doctrine, faith and confession on the path which he showed us so comprehensively and thoroughly from God's Word in his numerous writings; How all this was recognized at the time of his death, of which especially the funeral sermons preached to him give ample and unimpeachable testimony.

However, even after that time, the memory of the anniversary of Luther's death has been renewed in many places through special sermons and writings, as well as through the organization of appropriate trans services.

One of the first to do so was Johann Mathesius, pastor in Joachimsthal, a long-time student of Luther; on February 18, 1564, he preached a special funeral sermon to his dear teacher, which he added to his 14 sermons on the life of this man of God. Already at that time, 18 years after Luther's death, Mathesius had to complain "that many people living today do not know how it was 50 years ago in the oppressed and imprisoned church, and many an ingrate wants to forget this great man and his faithful diligence and work."

In the years 1566-68, Cyriacus Spangenberg preached ten sermons in the castle church at Mansfeld on the day of Luther's birth and death. Unfortunately, this

The first time, however, the zealous defenders of the Lutheran doctrine later fell into error themselves.

In Wittenberg, especially in the period 1576-1610, several sermons and Latin speeches were delivered in memory of Luther's death, e.g. by the famous theologians Friedrich Balduin, Aegidius Hunnius and others.

In 1646, 100 years after Luther's death, a special death celebration was held in Wittenberg by princely order. On Feb. 18, Gen.-Superint. Dr. Röber held a Latin speech in the large auditorium where Luther had once given his lectures, about the benefits that God had bestowed on his church through the service of the same Luther. This was the subject of the morning sermons held on February 22, Luther's funeral day. In the afternoon, Dr. Hülsemann held a memorial speech at Luther's grave in the castle church. In addition, several academic speeches were held on this occasion on individual important subjects, e.g. on Luther's admirable eloquence, as well as on his heroic courage and extraordinary strength of mind.

Particularly remarkable is also the commemorative sermon which a courageous fighter for the preservation of the pure doctrine, Dr. I. Fr. Maier, held in Hamburg on February 18, 1698. In the beginning he uses the exclamation: "He lives!" as a basis, he shows with powerful eloquence the multiple meaning of this word and how it can be applied to Luther, according to his favorite saying: "I will not die, but live and proclaim the work of the Lord. Ps. 118, 17. In the sermon itself, he uses the text words Hebr. 13, 7: Remember your teachers 2c. In the sermon itself, from the text words Hebr. 13:7: Remember your teachers 2c., he presents "the immortal Luther" and how he does not die, but lives, 1) as long as there is a true church on earth, 2) as long as God's word remains God's word and 3) as long as one will speak of his death in the church.

In 1746, 200 years after Luther's death, his commemoration was celebrated in many more places than had been the case until then. Many sermons were preached in the churches, many speeches were given at universities, and the

The first of these was held at the universities and schools of learning, with various festivities. In particular, this took place in Wittenberg on four designated days. On February 17, a preparatory sermon was preached in the castle church by the Rector of the University, Dr. Weickhmann, on Hebr. 13:7. The subject of the sermon was: the memory of Luther, which is kept in the hearts of all honest Lutherans, if

one seriously endeavors 1) to believe Lutheran, 2) to live Lutheran and also 3) to die Lutheran. On February 18, the service began with the well-known death song: O JEsu Christ, mein's Lebens Licht 2c., after which Luther's song: Mit Fried und Freud ich fahr dahin 2c. was sung. The commemorative sermon was held by the General-Superintendent Dr. J. G. Hoffmann on Hebr. 13, 7. about the edifying remembrance of the day of Luther's death, both with regard to his great merits and his blessed end. After the sermon the usual litany was sung and under the communion the death song: HErr JEsu Christ, wahr Mensch und Gott 2c. was sung. In the afternoon, all the members of the university, the clergy and the city council went in procession and with the ringing of bells into the large academic auditorium, which was lined with black cloth and lit with coronet and sconces. The lofty chair, where Luther had spent so many years explaining the Holy Scriptures, shone from the inside. The chair, where Luther had explained the Holy Scriptures for so many years, shone with the light of a multitude of candles. After the performance of a funeral music, the Rector of the University, Dr. Weickhmann, held a memorial speech on that memorable chair about the praiseworthy heroic virtues of Luther, whose series he had closed by his heroic death. Finally, a funeral cantata was sung. On Feb. 20, as on the Sunday of Estomihi, the provost Dr. Zeibich preached on the ordinary gospel of Luther's last going and showed how he had shown us the way to life and opened our eyes to see the same. Finally, on February 22, a speech was held at Luther's grave in the castle church and a Latin treatise on his funeral and burial in his former auditorium.

In such and similar way the reduction

In the Lutheran Church, the teaching of the Word of God, Heb. 13:7, has been followed and the memory of the anniversary of Luther's death has always been renewed; this should now also be a strong encouragement to us to do the same in this year; for which teacher since the time of the apostles has proclaimed the Word of God so purely and faithfully, and indeed to the whole church, than Luther? Whose end could we possibly look upon before many thousands to wish with Balaam? My soul must die the death of this righteous man and my end become like his end? Whose footsteps could we follow more surely in the doctrine and confession of faith than Luther's? Is not the remembrance of his great merits, the contemplation of his blessed end, the perseverance in his pure faith a holy duty, a sacrifice of thanksgiving pleasing to God? Does not all this bring us even the richest fruits? Is not such a commemoration, especially in our time, a highly necessary public confession before open opponents as well as before false brethren, that we are ashamed either of the testimony which Luther so faithfully bore, or of his person, but hold both, the dear teacher's person and teaching, in high honor? If the Roman Catholic Church every year celebrates the commemoration of a multitude of so-called saints, many of whom never lived, and many of whom have done more harm than good with their lives, should not the Lutheran Church, after three centuries, celebrate the solemn commemoration of the anniversary of Luther's death, as the people of God once did at the death of the high priest Jehoiada, because he had done good to Israel, to God and to his house! (2 Chron. 24, 16.) If the world erects monuments to its great men, who are of the world, consecrates foundations, celebrates festivals and otherwise honors them in its own way, should we not renew and preserve among ourselves the memory of the great man of God, our Luther, who is worthy of twofold honor? whom the world also calls a great man, but whose greatness it neither knows nor acknowledges, but whose death is held worthy in the eyes of the Lord, for he has been heard until now and will also be heard in the future among the number of those of whom Ps. 112, 6. is written: "Their memory will remain forever and their name will never be forgotten! To this end, God bless this contribution to this year's commemoration of the anniversary of Luther's death to all readers, as he blessed the life story of Luther presented last year.

However, before we proceed to a closer look at the last days of Luther's life and his blessed end, we must look at his whole life, especially in the last 29 years, namely from 1517 to 1546, with attentive eyes, so that we realize what a great miracle of God it was that his end did not approach sooner in the face of so many dangers of death. How incessantly Satan, as a murderer from the very beginning, has pursued Dr. Luther after

to life! How did this main enemy of Luther use all his power and cunning to get rid of him, who had done so much harm and damage to his kingdom, the sooner the better, and to kill him by his enemies, or by severe physical illnesses, or by even more severe spiritual challenges! But how has God's attention always preserved his breath, how has God's counsel always nullified the assassination attempts of Satan and all his instruments! How abundantly the streams of divine grace poured into Luther's soul, so that in firm faith in eternal life he was able to despise temporal death, and even though he was still challenged by the fear of death, he was nevertheless prepared with the greatest heroic courage to live even a martyr's death, but at the same time surrendered with a quiet spirit completely to God's will as to how and when he should die and longed only from the bottom of his heart for an early blessed end, often believing it to be near and always keeping himself ready for it in true faith! Some evidence of all this shall now be given.

To death with Luther! was the pope's solution, since he did not want to revoke what he had testified against the Antichrist and his kingdom in 1517 in the 95 Sentences and then later more and more violently. For three years the pope Leo X. had already

Meaning of his name, the 10th lion, confirmed by the That, in that he was born with a

Grimm, whom 10 lions do not have, had tried everything to get Luther into his hands by trickery or force. Then he finally called

In the year 1520 he pronounced the ban on him, i.e. He publicly and solemnly excluded him from the Christian church as an obdurate heretic and ordered all ecclesiastical and secular authorities devoted to him, as it says in the bull of excommunication, "to see him personally, to hold him until the request of the pope and to send him;" at the same time he threatened those who would not obey this order "all and any punishments," on the other hand he promised the obedient sons of the church "a worthy reward and

retribution for such a good work. But the intrepid Luther despised this terrible ban and therefore wrote to Spalatin: "I am not afraid of it. The will of the Lord be done." That the pope intended not only Luther's imprisonment with this ban, but also really his death, and thereby meant to do God a service, is evident from the well-known papal principle: a heretic must die (*haereticus de vita*), which is confirmed by the manifold threats of the papist mob, the streams of spilled blood of so many baptizing staunch confessors of the Lutheran doctrine, but above all the repeated assassination attempts on Luther's dear life, whose execution, however, God's hand prevented.

You shall die! The imperial declaration of eight cried out anew to Luther in 1521 after the courageously passed Imperial Diet at Worms. In it, Carl V ordered all his Subjects throughout the Roman Empire: "that you all and especially, after the expiration of the above-mentioned 20 days (of safe conduct), which end on the 14th day of this present month of May, do not house, court, feed, water, or abstain from the aforementioned Martin Luther, nor show him any help, support, assistance, or aid with words or works, secretly or publicly. But where you then arrive and enter him, and may be powerful (!!), accept him in custody, and send him to us well preserved." At the same time, all those who would adhere to or protect Luther were threatened with the same imperial declaration of respect.

But the fact that this sharp imperial edict, which pronounced Luther's death sentence, was not actually carried out on him, was not due to the fact that it had not been made public in all places, for Luther's enemies had already made sure that it was known, nor was it due, as is often claimed, to a tacit compliance on the part of the emperor or to his hasty departure for Spain; for even from Spain the emperor pressed for the execution of his edict against Luther, and other princes, e.g. kings of England, Hungary and Portugal, but especially Duke George of Saxony, offered up all their prestige so that Luther would be put to death. Other princes, e.g. the kings of England, Hungary and Portugal, but especially Duke George of Saxony, offered all their prestige to have Luther killed; only the hand of God, the Most High, put this bloodath to shame. However, Luther's enemies tried to get him out of the way not only by obvious violence, but also by secret assassins and poison. As early as 1518, he was warned not to travel to Augsburg for interrogation before Cardinal Cajetan, since some big shots were after him, that he would be strangled or drowned. In 1520 Luther was in danger of being shot in his parlor by a stranger who claimed to be the emperor's chancellor. In the same year, he was given poison at a banquet in Wittenberg, but soon after a violent vomiting occurred, whereby the poison lost its deadly effect and Luther said: "In me, too, Christ's promise will be fulfilled: if you drink something deadly, it will not harm you. Another time, probably at the table of the Bishop of Trier, he was given a glass of wine by his bitter enemy Dr. Eck. When Luther took the glass and, according to his custom, made a cross over it to bless it, the bottom suddenly fell out, so that the wine flowed onto the table. Luther said: "This drink is either not healthy for me, or it will not be given to me." Also in 1525 Luther's enemies had bribed a Jewish doctor with 2000 ducats to secretly give him poison, but all these attempts failed.

Luther's life was also sometimes in danger, e.g. in Leipzig in 1519 on the occasion of the disputation with Dr.

He was there in the midst of his enemies and the agitation of the people by the incitement of the papists made them fear the worst, since he wrote to Spalatin: "If I perish, the world will not end and I must die one day. In particular, on his heroic journey to Worms in 1521, Luther was constantly in danger of perishing in some way at the hands of his enemies, since they feared his personal appearance at the Diet and did everything they could to prevent it. It is true that Luther traveled under the escort of an imperial herald, but the prince of darkness would still have killed Luther if God had not protected his faithful servant with the escort of the holy angels. In Worms itself, Luther's enemies would have liked to have him burned alive as a heretic, as Huss had once been. Finally, in Orlamünde in 1524, Luther was more than once in great danger of his life among Carlstadt's followers, as well as in the following year among the rebellious peasants, while he waited for his office with exhortation.

The plague raged three times in Wittenberg and even in Luther's home. Many fled from dying, but not Luther; he continued undaunted to comfort the sick and dying with encouragement from God's Word, and behold, God protected him according to His promise "from the pestilence that creeps in darkness, from the pestilence that destroys in the midst of the day. Ps. 91:6.

In his life, Luther was also afflicted by many illnesses, some of them very serious, so that he could say of himself: "I am a true Lazarus, well tried in illnesses. In particular, he lay very hard in 1527 and had to feel the most violent blows of Satan on his soul; he sank into a deep swoon and before the eyes of men there was nothing else to expect but his imminent end.

Also at the meeting in Schmalkalden in 1537, he became ill to death and he firmly believed that the time of his departure was at hand. A similar thing happened in 1542. In these two illnesses he filled his house and made his will. But also with him the word was fulfilled: "The Lord will refresh him in his bed of death; you will help him from all his sickness." Ps. 41, 4.

Thus Satan and his tools often threatened Luther with death, but Luther in firm faith despised all their threats, as he testifies in a public letter to Hartmuth von Cronberg in 1522, in which he writes: "They threaten us with death; if they were as wise as they are foolish, they should threaten us with life. It is a mocking, disgraceful threat that Christ and his Christians should be frightened with death, when they are lords and victors over death." (Luther's Works XV. 1933.

In a special writing about the two imperial edicts against him and his followers of 1521 and 1524, he calls upon all his enemies with unparalleled heroism to prove their power on him, but he also testifies to them that this is not in their hands but in God's and that God will avenge his blood. So he writes: "Now, my dear princes and lords, you are almost hastening with me to death; and when that is done, you will have won. But if you had ears to hear," I wanted to tell you something strange. How, if Luther's life was worth so much in the sight of God, that where he did not live, none of you would be sure of his life or rule, and that his death would be the misfortune of all of you? It is not to be joked with God. Only go on fresh, strangle and burn. I will not depart, whether God wills. Here I am! and I ask you very kindly, if you have killed me, that you do not wake me up again and kill me once more. God has not given me (as I see) to deal with sensible people, but German beasts shall kill me, (am I worthy,) just as if wolves or swine tore you apart. But I advise anyone who believes that there is a God to refrain from such a command. For though God has given me grace not to fear death as I did before, and will help me to die willingly and gladly, yet let them not do so before my hour is come, and let my God call me, though they rage and rage. For he who has now kept me alive into the third year against their will and beyond all my hope, can also keep me alive longer, even though I do not desire it greatly. And though they kill now, they shall do such killing as neither they nor their children shall overcome. I would rather have warned them of this, and I truly do not begrudge them it. But it does not help, God has blinded and hardened them." (Luther's Works XV. 2713 ff.

How willing Luther was to suffer martyrdom himself, if God so willed, can be seen from one of his letters to Dr. Staupitz, which he wrote in 1518 in the midst of the hottest battles against indulgences and in which it says: "I have neither goods (nor money), nor do I desire any. If I have had good rumor and honor, let him now destroy it without ceasing who started it. The few worthless bodies, weakened by much and constant danger and misfortune, are still left; if they execute them by trickery or force (to serve God), they will truly do me a great harm, shorten the time of my life by an hour or two (and help me the sooner to heaven). I am content that I have in my dear Lord Jesus Christ a sweet Redeemer and faithful High Priest, whom I will praise and extol as long as I live. (Luther's Works XV. 511.)

Accordingly, these were not empty phrases, but a joy of faith inspired by the Holy Spirit, even in the face of death. Luther concluded his hymn: Eine feste Burg ist unser Gott (A Mighty Fortress is Our God) 2c. with the heroic words:

our body, property, honor, child and wife,

Let them go there, they have no profit, The kingdom of God must remain for us.

Oh how many think they are good Lutherans, if they only repeat Luther's words.

But in their lives they seek nothing more than those visible things and nothing less than the kingdom of God, and in order to gain it they do not want to lose the least of them.

However, although Luther wished for martyrdom, he considered himself quite unworthy of such a high honor. He testifies to this in his answer to the blasphemous Christians of the King of England in 1527 with the following words: "There have now been three popes, as many cardinals, kings, princes, bishops, priests, monks, great heaps of scholars and the whole world, who are all traitors, murderers and executioners in Luther's blood, or ever wanted to be; and the devil also with his own. Fie on you, I am my own blood when I think that I should have such glorious, delicious executioners and murderers. The Turkish emperor should have such honor, not such a poor beggar as I am. But because they want to be so, I must suffer such honor and make joy and play out of their anger and rage of my heart." L. W. XIX. 508.) And in the description of the blessed martyrdom of Leonhard Kaiser in 1527, Luther exclaims: "Oh Lord God! that I had been so worthy, or would still be, of such confession and death. What am I? What am I doing? How ashamed I am, when I read this story, that I have not long since been worthy of suffering the same (although ten times more deserved before the world). My God, if it be so, so be it, thy will be done." (L. W. XXI. 213.)

Even if God did not allow Luther to die a martyr's death, he still deserves to be placed at the top of the list of martyrs, namely among the Lutheran martyrs, as C. Rabus did in his famous book of martyrs. For Luther, in the last 30 years of his life, suffered no less, indeed far more and more severely in body and soul for the sake of Christ than many martyrs before and after him. He could confess with all the saints of the Old and New Testament: for your sake we are killed all day long; we are respected like sheep for slaughter. But in all this we overcome far, because of Him who loved us. Ps. 44, 23., Rom. 8, 36. 37.

From the age of 33 until the age of 63. Luther hovered consciously and unconsciously in perpetual danger of death; during his many journeys, during his stay in foreign places in the midst of his enemies, in church, in the academic lecture hall, at banquets, on his walks in and near Wittenberg, in his own house, with the great, incessant throng of visiting strangers from almost all countries, to whom he always gave himself with the greatest ardor: how easily, on such an occasion, could his dear life be brought to a violent end in a moment, if God had not always guarded him so wonderfully like the apple of his eye!

In the face of the manifold warnings of his concerned friends near and far to be more on his guard, he showed an undaunted courage not to value his own life and trusted far more in the protection of God than in his own prudence. Nevertheless, he did not put himself in danger wantonly, but used the means God offered him to protect his life. Thus he did not



Luther only offered Luthern public safe conduct several times, but also agreed to his hiding in Wartburg Castle, not out of fear of the papal ban or the imperial power, the opposite of which has already been explained above, nor in order to seek protection from his prince, but solely out of obedience to his orders. But when the pious Elector made his concern known to Luther, since he wanted to return to Wittenberg after a ten-month stay, Luther wrote that extremely strange letter to the Elector while he was already on his journey. It says: "I have done your Electoral Grace enough that I have left this year (1521) to E. C. F. Gn. for service. For the devil knows almost well that I have done it out of no stubbornness. He saw my heart well when "I arrived at Worms, that if I had known that so many devils had held out for me as there are tiles on the roofs, I would still have jumped among them with joy. Furthermore: "I know this well about myself, if this matter stood in Leipzig as it did in Wittenberg, I would still ride in, even though (E. C. F. Gn. forgive my foolish speaking), nine days it rained vainly on Duke George, and each one would be nine times more furious than this one.

Then Luther adds with unheard-of frankness: "This is written to E. C. F. Gn., in the opinion that E. C. F. Gn. knows that I come to Wittenberg with much higher protection than that of the Elector. Nor do I have it in mind to seek protection from E. C. F. Gn. Yes, I think I wanted to protect E. C. F. Gn. more than she could protect me. If I knew that C.F.G. could and would protect me, I would not come. No sword can advise or help in these matters; God alone must accomplish this, without all human care and assistance. Therefore, he who believes the most will protect the most. Because I now feel that C.F. Gn. is still weak in faith, I can't look to C.F. Gn. as the man who could protect or save me. Whoever can claim or believe, based on such testimony, that Luther relied on the protection of the Elector, must truly be struck with blindness. Luther was rather such a hero of faith as he describes in his excellent interpretation of Eph. 6, 10-17, clothed with the whole armor of God, especially with the shield of faith, with the helmet of salvation and the sword of the Spirit, which is the Word of God. According to the following exhortation of Paul v. 18-20, many pious people, and at times the whole church, prayed for this chosen armor of God; the latter happened especially on his journey to Worms, as well as during his illness in Schmalkalden, and God heard their prayer.

Several times the enemies had already spread all kinds of rumors about Luther's imminent or already occurred death, but to their greatest annoyance they soon had to feel that he was still alive. A bitter enemy of Luther, John Canon, wanted to predict with certainty in a writing in which year and on which day Luther would certainly be burned. Another time they spread the legend that Luther would have despaired of great poverty and would have killed himself by poison. Most strange, however, is the writing that was published in Rome in 1545 (i.e. a whole year before Luther's death) under the name of

The title of the book is: "Terrible and Unheard-of Miraculous Sign, which the Most Blessed God has shown in the shameful death of Martin Luther, damned in soul and body, for the glory and honor of Jesus Christ and for the betterment of the pious. It is told in it: Luther had ordered before his death to place his body on an altar and to worship it. In his grave a horrible rumbling was heard and soon after the host, which he had received unworthily, appeared in the air. The following night, the rumbling was repeated even more vehemently, and when the grave was opened, not a trace of Luther's body was found, but a suffocating smell of sulfur rose. This book of lies soon came into Luther's hands, but he himself published it translated from Italian into German and added the following cheerful testimony: "And I Martinus Luther Dr. confess and testify with this writing that I received such angry poems from my death on 21 Mart. and almost gladly and happily read them, except for the blasphemy, since such lies are attributed to the high divine majesty. Otherwise, it does me gentle on the right kneecap and on the left heel that the devil and his scales, pope and papists are so cordial to me. God convert them from the devil" 2c. (L. W. XXI, 256.)

Luther often mentioned in the circle of his friends the many dangers in which he found himself and how miraculously God had kept him alive. He used to say the following: "If he died on his bed, it would be a great shame and defiance to the pope, because our Lord God would give him so much to understand: Pabst, devils, kings, princes and lords, you shall be to Luther, and yet you shall not harm him. I believe that no one has lived in a hundred years to whom the world has been as it has been to me. I am also like the world and know nothing in my whole life that I would like to do, and I am very tired of living. (Luther's Works, XXII, 2405.)

The clearest testimonies of Luther's longing for a blessed death and for the dear youngest day can be found in his writings. When Luther was once in the year 1539 at the castle of Lichtenberg with the widowed Electress of Gaste, this pious Christian woman said to him: She wished and hoped that he should still live a long time, and he could probably live another 40 years, if it were God's will. Then Doctor Luther said: "God be for it! If he offered me paradise in which to live here for another 40 years, I would not accept it; I would hire an executioner beforehand to cut off my head. So evil is the world now, and people are becoming vain devils, that one can wish him nothing better than only a blessed hour and of it." (L. W. XXII, 1945.)

In a letter to his dear Myconius in 1541, whom this letter of consolation called back from the gates of death, he testifies that he should be granted a speedy rest in his grave. It says: "So I desire and ask that

the dear God would let me become ill in your place, and let me lay down this hut of mine, which has now been worked out and served, has become consumed and feeble, and is therefore unfit. (L. W. X, 2101 fl.) God fulfilled this request after 5 years, when Luther passed from this life only a few weeks before Myconius.

He also asked God (as early as 1527) to take him and his family away with grace, so that he would not see the future misery and punishment over Germany (because of the horrible ingratitude against the gospel); (L. W. XI, 2447) and he knew in all certainty that God would grant him his request and let him die in peace. (L. W. I, 2633.)

Luther believed several times that his end was near; so, for example, in Coburg in 1530. He already chose his burial place, namely in the castle chapel under the cross (L. W. XXII, 1945.) and wrote to the famous musician Seufel, he would like to let him copy a composition with four voices on the words of David: I lie down and sleep with peace, Ps. 4, 9. or if he had none, write a new one, it should also happen only after his death. (Luther's Works XXI, 1219.) The excellent Senfel, however, who knew well how much Luther's life depended on him, changed the text, and since Luther thought he would find the ordered Leichentert when he read the letter, lo and behold, he found the Lebenstert: I will not die, but live and proclaim the work of the Lord, Ps. 118, 17, which pleased Luther so much that he wrote these words on the wall of his room in Coburg. (Meelführer's Book of Proverbs, p. 451 fl.)

Luther did not think he would survive his sixtieth year, for he once said to his friends: "I often reckon after him and come closer and closer to the sixty years; then I think it should have an end. For St. Paul did not preach longer than forty years; the same was St. Augustine. And when the forty years had passed, during which the divine word was preached purely, it ceased, and a great calamity came upon it." (L. W. XXII, 2236.)

Finally, the worthy Luther always kept himself ready for his death, and what this preparation consisted of, he states in the following few words: "When I depart from this life, I hold to this comfort, that I believe in the Son of God. (Luther's Works II, 1688.) What this preparation entails can be seen in the advice Luther gives in the invaluable, but unfortunately little known "Sermon on Preparation for Dying" (L. W. X, 2292 fl.), in which he speaks as one who has already passed from death to life, as Christ himself testifies of all "his" believers on earth. Joh. 5, 29. Luther also wrote a short, excellent prayer for his last hour around the year 1534 and no doubt prayed it often, (see Lutherans, 1. Jhg., No. 26, supplement).

Whoever finally desires even more evidence of how Luther's mouth, even in contemplation of death and the preparation for it, passed over from what his heart was full of, should read and seriously consider his two comforting songs: Mitten wir im Leben sind mit dem Tod umfassen 2c. and: Mit Fried und Freud ich fahr dahin 2c.

Paid:

1st and 2nd years, Mr. P. Cräiner.

„„„ Mohlenkamp.

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**The so-called German Catholic Church.**

Under this name is, as our readers will be known, a sect has recently arisen in our old fatherland. A former Roman priest, named Ronge, is at its head. Since this sect is causing a great stir all over the world,") we have heard that some of our readers have already wondered why (not counting a short note in a letter from Germany) no mention has been made of it in the "Lutheran" so far. The simple reason for our silence about this is that it is the tendency of our paper to spread knowledge of the pure Lutheran doctrine and to defend it to the best of our ability against unbelief, enthusiasm and indifferentism, and at most to give new ecclesiastical news that directly affect the Lutheran Church. However, the Lutheran Church has no affinity with Ronge and his party; it is the party of rationalistically minded German Catholics and Protestants, who, as newspapers report, are also using it as a suitable opportunity for a constituted union. We could give our readers a great deal of evidence that this is so. Only the following serves this purpose:

A correspondent from Southern Germany writes, among other things, in the New York "Schnellpost" of Nov. 13 of l. this: "German Catholicism is a movement of a purely political nature: it is a realizing fraternity (that is, what the fraternal student associations wanted, the Rongians carry out). It is not the dogma (the articles of faith they establish) that makes its meaning, but the principle of freedom." The same correspondent then assures that the most impudent unbelievers, who now call themselves "friends of light" in Germany, go hand in hand with the German Catholics, and that both pursue the same goal. Yes, it says there further: "Ronge - wants not only Christians, but Christians who are well off; he does not close his eyes over this world, in order to enter exclusively into the

\*) According to the latest calculations, so far  
persons converted to German Catholicism.

To look beyond." (Cf. Marc. 8, 35.

36. Acts 14,22. Phil. 3, 19. 20.) Very clearly denote two toasts, one of which is Ronge, the other Dowiat, Ronge's co-workers, at a banquet in Heidelberg, the true character of the German Catholic movement in brief. They read as follows:

Ronge: "German brothers and citizens! You can well believe that I am not indifferent, indeed that it is painful for me not to be allowed to speak to you about the Reformation. But the hour will come when we may. Poets and wise men have proclaimed that the German nation is called to bring forth a new age. No other nation can compare in the comprehension of Christianity, in science and art.

! with ours. The German people are called upon to hold the scales of justice and love among the peoples of Europe. But above all, everyone must become aware of this, everyone must play a role in the great drama. The first struggle of Germany with the rule of Rome was when the latter overran our country by force of arms. The genius of Germany rose up, Varus threw himself on his sword. The second enemy, which came from the banks of the Tiber, was Pabstism. It corrupted customs and religion. But the peoples had come of age. Germany went the second way and Luther lifted the glove. The hierarchy, however, produced a new secret power, Jesuitism, the insidious cunning that has brought us to the brink of ruin. Now the German spirit is doing the last course. The nails are already being forged for the coffin of Jesuitism. But you know, gentlemen, that I am not supposed to make a speech; I only want to give an explanation. What Luther said, others would like to continue his work, did not happen, one did not want to progress, hierarchical pietism arose, which has encamped at the benches and thrones of the ministers. Protestantism lacks a free constitution, it goes hand in hand with the Roman hierarchy. But you will see that true Protestantism will go hand in hand with Neo-Catholicism. The hour will come when Germany will have a general, national church. I started with this idea. The day must and will come when two German brothers, who have been at enmity with each other for 300 years, will reach out to each other, when we will have a German church. The one German church high!"

Dowiat: "We can already cope with Rom, but let us not believe that the victory is already ours, another harder battle is before us and has already begun, the battle with Pietism \*), that poisonous monster that creeps through Germany's regions nourished in court and swamp air. To conquer it requires strength and unity. Let us stand together and with Macedonian phalanx break into the ranks of the blacks! Hardly (he continued) has a cause been so much misjudged and misunderstood as ours. But the foundation on which we want to build is not the empty frivolity of the nineties of the past century, nor is it Bretschneider's frugal rationalism, nor Zschokke's all-reconciling love; no, the foundation on which we build is the almighty

spirit of modern science. With this ally we must be victorious, and to him I offer my cheers!"

We have nothing to add but to the above words of Ronge: "What Luther said, others would continue his work, that did not happen" the words of Luther, which he prefixed to his creed:

"Because I see, Luther writes, that the longer I live, the more I err, and that there is no end to the raving and raging of Satan, lest hereafter, during my life or after my death, some of those who will come in the future, should make use of me and falsely lead my writing to strengthen their error, as the devotees of the sacraments and baptism began to do, so I will confess my faith with this writing before God and all the world from piece to piece, whereupon I intend to remain until death, to depart from this world and to come before the judgment seat of our Lord Jesus Christ. And if anyone

By pietism Mr. Dowiat understands the direction of those who declare the Bible to be the Word of God.

After my death I would say: If Luther were alive now, he would teach and hold this or this article differently, because he has not considered it enough, etc. About this I say now, and now, that by God's grace I have considered all these articles most diligently, drawn them from Scripture and again through this many times, and wanted to defend them as surely as I have now defended the sacrament of the altar. I am not drunk now, nor thoughtless, I know what I am saying, I feel well what I am saying for the future of the Lord JEsu Christ at the last judgment. Therefore, let no one make a joke or loose division out of it, I am serious. For I know Satan, by the grace of God, in a great measure; if he can pervert and confound God's word and scripture, what shall he not do from my words or from another's!" (See: Luther's Great Confession of the Holy Communion. Lord's Supper. Works: Hall. XX, 1373.) Here you hear, reader, that those who pretend that Luther himself believed that his teaching (which he took from the eternal Word of God) could and should be "improved" more and more after his death, are not only not a second Luther, but are also either highly ignorant or, despite their other frankness, hypocritical on this point.

### **Ecclesiastical message.**

In the 21st number of the "Luth. Kirchenzeitung" of Dec. 18 of this year, there is a letter addressed by 8 Lutheran pastors and 1 school teacher to the president of the general Lutheran synod of Ohio, in which they indicate the reasons why they had to separate from the said synod. It says: "The first of these reasons is a purely ecclesiastical and confessional one, and is based on the following facts, by which the integrity and decision of the Synod appears to us doubtful in regard to ecclesiastical sentiment and direction, and in regard to the certain safeguard against the false union of our time. These facts are the following:

1.) The question: "Which synods are Lutheran?" brought to the Synod by a Confereuz district of Eastern Ohio in the previous year, and with its settlement postponed to this year, has been put on the table, while the vocal leaders of the so-called Lutheran General Synod, which of late has certainly called the American Lutheran Church, wantonly trample underfoot the pure doctrine of the Sacraments of our Church, and align anti-Lutheran, the unchurchlike Methodist practice.

2) The abandonment of the present unchurched formula of the Holy Communion, requested by some of the undersigned. 2c. was refused and, on the contrary, the use of the 1842 introduced agendas, which in all absolution formulas are unchurchly and Calvinistic and in the granting of ordination do not take into consideration the confessions of the

Lutheran Church, recommended to the members of the synod as dutiful.

3.) an important petition from some of the undersigned concerning

a, to the Synod's commitment to all the symbols of the Lutheran Church!

b, on a synodal testimony against the false <

Sacramental doctrine of the so-called Lutheran General Synod;

c, thorough reform of the examination system;

d, on the obligation to use all the symbols of the Lutheran Church. Church at the time of ordination;

e, on the non-serving of Reformed Lutheran congregations and a therein lying approval of the false union of our time-was held, and returned because of minor formal violations of the reporting committee of the same. And finally after the petitioners withdrew their petition and made only the short proposal:

"That the Synod from now on confess all the symbols of the Lutheran Church and solemnly commit itself to them at the time of ordination". . .

the ministry postponed this matter again for three years. And from this it became apparent to us that the Synod in the majority of its members had no sincere willingness to represent our church decisively in the struggle against the false union of our time."

As a second reason for their separation, the undersigned state that the Synod has faithlessly and unlawfully taken away the German character of the only constitutive German seminary among the four Lutheran seminaries here.

"Since now-it is said at the end-the Synod has not only decisively violated the original constitution of the Seminary, and since it-which is, however, the main reason for our separation-takes so little to heart the crying plight of our church and its oppression by the false union, that it does not want to grant even the most just requests for relief of the most urgent needs, and since it has no ear and eye for oral and written explanations of these requests, and is hardly now caught in mere ignorance, it is a matter of heart

and conscience for us to separate from the previous synodal union. However, we finally allow ourselves the urgent and heartfelt request that the Synod does not remain in this state, and ask it most earnestly for the sake of Christ and the dear purchased souls, and for the sake of the people.

of the pure and fair confession of our

Church and for the sake of its own heavy responsibility, that it may no longer flee and shy away from the good fight and the right testimony against the false unionism and church menagerie of our days out of fear and complacency.

Cleveland, Ohio, Sept. 18, A. D. 1845. Fried. Winkler, Lutheran pastor at Detroit, Mich. D. W. Sihler, Lutheran pastor at Fort Wayne.

A. Schmidt, pastor in Cleveland.

J. G. Bürger, pastor in Hancock Co.

J. A. Ernst, preacher of the German-ev.-luth. St.

Johannes Gemeinde zu Neudettelsau, Union Co, Ohio.

Wilh. Richmann, Lutheran pastor in Bern Township, Fairfield Co, O.

Andr. Saupert, Lutheran pastor in Evansville, Vanderburgh Co, Indiana.

Aug. Selle, German Lutheran pastor in Columbiana Co, O.

E. A. Schürmann, School Teacher of the 1st German Lutheran Congregation in Pittsburgh."

It is with deep sadness that we inform our readers of these proceedings. They show us that unfortunately, even in America, no denomination has fallen into such deep decay as the very community of those who call themselves "Lutheran. All sects of this country are more eager to preserve the false doctrines on which they are founded and which give them their peculiar character, than the so-called Lutherans here are anxious to hold fast the holy and pure doctrine founded on the clear Word of God, which was entrusted to them by God's ineffable grace. Yes, we see that the American Lutheran Church is dominated not only by negligence and indifference, but even by enmity against the true Lutheran Church; it has retained nothing but the name; it has lost the old truth and the old spirit of witness.

But we also see from the above that we have no reason to despair at all about the existence of the Lutheran Church in America. God is again obviously taking up the shovel to sweep his threshing floor and sift his wheat. God has obviously decided to no longer watch the secret mousing of the false saints and their fishing in the murky waters. God is again beginning to open eyes here and there that recognize with horror the apostasy of which the Lutherans are guilty. God is again awakening men here and there who call out loudly to return to the abandoned first love. Praise be to God! After a long winter, the turtledove is heard again in our land. (Song of Songs 2, 11-13.) Up, up, therefore, I, brother! Let us not calmly watch how the false brothers join together ever more firmly to undermine the foundation of our church and to take it aside. These, because they fence deceitfully under our name, are more dangerous than our declared enemies; they are their confederates and yet in the midst of our camps. He who dwells in heaven certainly laughs at them, and the Lord mocks them, for "though the sea raged and roared, and the mountains fell from its tempest. Sela. Nevertheless

The city of God shall remain beautiful with its fountains, where the holy dwellings of the Most High are. God is with her in it, therefore she will remain well; God helps her early." But, as impossible as it is to displace Luther's teaching, that is, to displace God's Word from the world, so easy is it for us,

if we do not keep (Titus 1:9-11) and fight (Jude 3), lose the jewel (2 John 8:9) and be rejected as unfaithful stewards. Therefore, let us, who not only hypocritically call ourselves Lutherans, but also want to be and remain Lutherans in fact and truth, join together and rally around the banner of the old, unchanging doctrine of our church; plead together that the Lord will make Himself known and provide help so that we may again teach with confidence; confess the truth faithfully together; fight together against all falsifications with the sword of the Spirit and bear together the shame with which the Lord is wont to call His servants: Even if we cannot hope that the church will be restored to a flourishing and glorious state in these last terrible times, we must not give up the hope that our testimony and our struggle will not be entirely in vain, but will bring praise to the Lord and convert many a soul from the error of its way.

### The so-called "Lutheran General Synod."

This ecclesiastical body has recently sent a printed report about its own condition to Germany. This report is a not unimportant document, in that in it, as it were, an official confession of the General Synod's apostasy from Lutheran doctrine and the church is made. We hereby <sup>share the</sup> relevant passages with our readers and will perhaps return to them later. In the report mentioned, however, it says, among other things, as follows:

One of the main principles of Lutheranism, which we have often had occasion to use, is that which Mosheim prefaces in his description of the Lutheran Church, that "according to the opinion of this church, all duties of life are drawn solely from the Holy Scriptures" and that "symbolic books must be subordinate to the divine word. The Lutheran Church is a church that, "in the opinion of this church, all the duties of life are drawn solely from the Holy Scriptures," and that the symbolic books must be subordinate to the divine Word.

Only essential agreement in doctrinal and life views was therefore (?) required among us. According to the Formula or Church Order issued by the General Synod, candidates at their licensure and pastors at their ordination, having acknowledged the Bible as the sole infallible divine norm of their faith and life, must only make the following promise: "We believe that the fundamental truths of the Bible are presented in an essentially correct manner in the doctrinal articles of the <sup>Augsburg</sup> Confession." Under principle is: "*In fundamentalibus Lutheranismi unitas, in non-fundamentalibus libertas, in omnibus charitas.*" \*) And it is worth noting, among all the predi

In the basic teachings of Luther, unity; in non-basic teachings, freedom; in everything, love.

As far as we know, there is not a single neologism among the various synods united with the General Synod. The few rationalists, already of old age, who existed in our church at the time of the formation of the General Synod, have opposed it and are now more or less dead. Essential orthodoxy is thus secured by our rule. Strict uniformity would also not be attainable here. Our fathers came from all parts of the German fatherland, and to whom is it not known that even among the orthodox there is diversity of views, which our fathers brought with them. Only through such an eclecticism, through such a free education, which, seeing beyond differences in secondary matters, connects the essential moments of Lutheranism with true experiential Christianity and makes them the bond of unity, can our church in America maintain peace and be built up happily. This completely free movement of the church may seem strange to our German brethren, but it flows from the free position of the church, and also prevails in all other religious constitutions of our country.

As far as our doctrinal views are concerned, we openly confess that the great majority of us are not Old Lutherans in the sense of a small party which bears that name in Germany. We are convinced that if the great Luther were still alive, he himself would not be. We believe that the last three centuries have also produced men who were able to think, to research, to educate, as well as the sixteenth. Yes, as little as we esteem ourselves, we still, driven by a sense of duty, dare to examine the Scriptures for ourselves, and to draw our doctrinal views from this heavenly source. But still we find Evangelical Lutheran. Holding fast to Luther's main principle that God's Word alone is infallible, we have examined Luther's doctrinal edifice according to this word and found it essentially correct. Here, as in most of our ecclesiastical principles, we stand on common ground with the Unchurched Church of Germany. We do not consider the distinction between the Old Lutheran and the Reformed Church to be essential; and the direction of the so-called Old Lutheran party seems to us to be behind the times. The glorious Reformation of the

sixteenth century was neither a sudden nor a perfect one. The great Luther made progress throughout his life, and at the end of his career, considered his work unfinished. We follow his own advice when we search in God's Word more than in his writings for the

We, as honest men, believe that we can still call ourselves Lutherans. We agree with Luther and the symbols of the Lutheran Church on all the main points of the Christian doctrinal structure. The dogmatic views of a Mosheim, a Reinhart, except the latter's theory about the future punishments of hell, can generally be regarded as ours.

The doctrine of absolute election by grace is not believed by any of our preachers. Luther's particular view of the bodily presence of the Lord in the Lord's Supper has long since been abandoned by the great majority of our preachers; although a few of the older German teachers and church members still retain it. As to the nature and meaning of the presence of the Lord in the Lord's Supper, liberty is allowed, as in the Protestant Church of Germany.

The majority of our preachers believe in a special presence and blessing of the Lord, but only spiritual. The atonement, in our view, is for all men. The sinner's justification is for the sake of Christ's merit alone, grasped through faith. The grace of God is offered to all men - but is not irresistible. Baptism admits the subject into the visible Church of God; it also assures the child forgiveness of sin, but the adult only if he is truly penitent and practices living faith in Christ. Concerning the *novissimis*, or last things, we do not know that we have left the old doctrine in any point. We regard the doctrine of regeneration as unbiblical, and the universalism here, which is almost always based on Socinianism, is rejected as highly contrary to Scripture and dangerous to the soul.

The Methodist Church has also brought much benefit to the Germans, and has formed several congregations. But the views of this otherwise esteemed church on order in worship, do not please the Germans. - When preachers come over, they should join our synods, since the establishment of an actual Evangelical (Uniate) Church, as it exists in the old fatherland, is not advisable here. It would consist only of Europeans and form a new sect next to the already existing ones. The Reformed here lean toward the absolute doctrine of the election of grace, and are not willing to unite with the Lutheran Church, but rather with the Dutch Reformed, which strictly adheres to Calvin's doctrinal edifice. They should also not come with the intention of wanting to reorganize the American Lutheran Church according to the European standard. They will not succeed, and the attempt will only cause strife and discord.



Some European brethren have tried this, using a German magazine which we supported at first, "Die Kirchenzeitung". But the American Germans are withdrawing, and the magazine will probably perish. Columbus Seminary, in whose administration some recently arrived theologians got the upper hand, and wanted to make it almost exclusively German and Old Lutheran, was soon abandoned by the Americans, and is now suspended.

Gettysburg, Pa, Nov. 10, 1845.

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**Dr. B. Kurtz**, editor of the "Duckerun Observsr," at Baltimore, Maryland.

**Dr. H. N. Pohlmann**, pastor of the Lutheran Church, at Albany, New York.

Dr. J. G. Morris, pastor of the First Lutheran Church, at Baltimore, Maryland.

Honorable H. J. Schmidt, professor at Hartwig Seminary, in New York State.

(Sent in by Pastor Löber.)

### **Brief communications about the present state of the church in Germany. \*)**

Professor Dr. Guericke from Halle writes the following under Sept. 10 of last year. Among other things, he wrote the following to me: "The faster time is now rushing forward, and the richer it is in events, the more difficult is the correspondence to you, especially to me, who am burdened with a lot of work and can hardly meet my obligations here to some extent. I therefore commend to your indulgence in advance partly my long letter, partly my brevity in the communication.

Theologians and preachers are now appearing everywhere within Protestantism who blatantly tear apart all connection with Christianity, and the people tend to gather around them in innumerable crowds. So-called "light friends" have held conventions in this spirit for years, especially in our regions: and since I attended such a convention last year and wrote a simple historical report about it in the Evangelische Kirchenzeitung, this became, as it were, the spark that fell into a powder keg. - —

All German Christianity and the world are deeply agitated and divided into two camps, a large and a small one, between which a middle party has recently been happily carrying on its shallow machinations. A Hallescher preacher, Wislicenus, by me in that report particularly mentioned, has openly rejected the holy scripture, the supernatural birth of our Lord Christ and all

\*) This information reached us only after the essay on Ronge was already set. D. H.

He had brazenly denied the miraculous and had renounced the apostolic creed at baptism and everywhere else. When now finally after year and day the church regiment moved against him and deposed him from his office, not only his whole congregation but also the whole local city council intervened and supported this deceiver. In addition to this, there is now the great agitation within the Catholic Church, since the "shallow unbelieving word of a priest, Ronge, has brought hundreds of so-called "Christian Catholic" congregations into being, which in naked unbelief mostly still surpass the Protestant friends of light and threaten to swallow up a reasonably Christian minority. The unbelievers in the Catholic Church and those in the Protestant Church are essentially making common cause and persecuting with fervent hatred all those who still want to hold to Christian church truth. In many places there have already been tumults, blood has already flowed, and no one who stands in the reputation of piety is sure of his possessions, one would soon like to save his life. These are the consequences of the union, which can no longer be mastered! There is an infinite amount to be said and written about all this, and about the attitude which the national government takes to this confusion; but where to begin and where to end? - Those who still hold firmly to God's Word are beginning to see through the curse of the Union, and the number of those who are now returning to the Lutheran confession is growing visibly. Many, of course, are within the Evangelical-Lutheran Church Union, such as the sixteen preachers at Neuhaudensleben, who have issued an excellent printed declaration, based on Lutheran principles and confession, to oppose the activities of the friends of the light in their region. Likewise, many and still many more stand in the Mark, in Pomerania:c. I have no doubt, however, that the time will soon come when all these faithful confessors will have completely left the united church and will also outwardly unite with the Lutherans of Prussia, who are completely separated from the Union. The latter, the so-called Silesian Lutherans, have just now achieved complete toleration in Prussia. Their Oberkirchenkollegium is recognized, all Lutheran congregations under it are completely (?) free, all preachers of them ordained by an ordained minister may administer their ministry completely undisturbed in baptisms, marriages &c. Churches may be built as much as they want-, only they shall officially not be called "churches," but

houses of God or prayer (!); the church regiment of the state church, however, shall not have to deal in the least with those Lutherans" 2c.

By breaking off here the above communication of Prof. Guerike and by commanding anew the hopes expressed by him, together with all distress and affliction of our dear patriotic church to the gracious and almighty Lord and Savior JEsu Christo, we only add at the end from another letter, namely from the Lutheran Pastor Zeidler from Comstädt in the Kingdom of Hanover. Hanover, Sept. 13, 1845, a few words:

After he had warmly professed the one and the same faith that he had with us and had also assured us, among other things, how in God's hand the participation for our dear Lutheran Church in North America was.

America is constantly growing there in Germany and is also becoming more and more a means of awakening and unification for the patriotic church, he continues: "You know the state of Zion here in the Fatherland.

condition of Zion here in the Fatherland. Our hearts often want to break over the misery of the city of God, and then we sit weeping next to its torn walls. We are very afraid, but we do not despair, even though the unbelieving heart is often close to it. Yet the fountains of God flow again here and there in the church of God and the precious word of Christ resounds from many a mouth. May the time soon come when the Lord, who once opened the heart of Lydia, will also open the hearts of our congregations, so that they will no longer pass by the clear-flowing streams of water without refreshing the dry heart!" \* \*

### **Ueble Ausflucht.**

It is a very common excuse of those who do not want to accept any teaching of the divine word that they first ascribe it to a man and then reject it under the name of that man as a human teaching. They do not pretend otherwise, as if they certainly believed the words of Scripture and only protested loudly against having to submit to the authority of a man capable of error and accepting a human, uncertain interpretation. By such a maneuver they hope to mislead others again, who should notice that they do not necessarily submit to the word of God. Thus, for example, many do not honestly say that in their hearts they consider Christ a liar or a careless talker when he says: "This is my body, this is my blood," but in order not to be allowed to believe Christ, and yet to remain honorable among Christians, they say: "Hey, we do not belong to the Old Lutherans! We stick to the Bible! The symbolic books were also written by men!" If they have said this, then they think they are excused before everyone for not taking Christ's words as they read. Will this excuse be valid before God one day: "Hey, I was not an Old Lutheran"?

### **False belief.**

In all false beliefs there is the effect of Satan. As soon as a false belief and doctrine arises, the forces of Satan mix in and confirm it in the minds of men, so that they also let themselves be burned by it, and that is where the false martyrs come from, and that is what St. Paul calls "powerful errors."-Johann Arndt. Iconographia. p. 53.

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**The commemoration of the anniversary of the death of Dr. Martin Luther.**

Luther's last journey to Eisleben and negotiations there.

God had protected his servant, Dr. Luther, 63 years long so protected that Satan and all his tools with all their cunning and violence had not been able to bring him to life; It was not God's will that this martyr should also die a martyr's death, but he wanted to grant him his most ardent wish to be dissolved and to be with Christ, therefore he now hurried with him out of this evil life and indeed he wanted to take him out of this pitiful valley and into heaven in his hometown Eisleben, therefore God directed that he travel there.

The reason for this last journey of Luther to Eisleben was the mediation he desired in the long-standing disputes that took place both among the Counts of Mansfeld themselves and between them and their subjects. Several of the latter owned lucrative mines, from which they paid certain annual taxes to the counts; the latter, however, lured by the increasing profits of the owners, sought to take over the mines themselves; this was done by the Lutheran Count Albrecht, while the still Roman Catholic count resisted this endeavor. But from the year 1540 on, the two sons of the latter, Philip and George, who now also professed the Lutheran church, joined Count Albrecht, which is why Luther issued three emphatic letters to them, in which he seriously reproached them for their injustice. (S. L. W. XXI, 436 fg., 454 fg. and 463 fg.) He did this out of love for his fatherland and his sovereigns, out of compassion for the heavy loss of the mine owners, among whom were several of his brothers-in-law, as well as for the sake of his preaching ministry, according to which he had to punish public sins.

When Count George came to Wittenberg in 1545, Luther asked him verbally not to support Count Albrecht in his unjust actions against his subjects any longer, and to give the latter all fairness. and to be anxious for a settlement to settle the vexatious disputes. Although the count promised Luther with his hand to follow his advice, he laughed at him behind his back and everything remained as before. Count Albrecht did not behave much better; although he was inclined toward Luther, he could not tolerate his opposition in the matter of the mines, and although he promised to submit to the decision of honest people and especially of Luther, this was only an empty pretense; for when, in the fall of 1545, Luther, accompanied by Melanchthon and Dr. Jonas, was allowed to leave the city, he did so. Jonas, accompanied by Melanchthon and Dr. Jonas, traveled to Eisleben with the permission of the Elector in order to reach a settlement, they had to return to Wittenberg without having achieved anything. Soon thereafter, the counts again showed themselves inclined to negotiate a settlement and had Luther invited by the Chancellor Lanterbeck to personally participate in it. Luther also decided to accept this invitation and wrote to Count Albrecht on Dec. 6, 1545: "There must be no need for eight days, although I have much to do, which I want to dare to do, so that I may lie down with joy in my coffin, where I have previously tolerated my dear sovereign, and have seen friendly, unanimous hearts. (L. W. XXI, 512.)

How much Luther still had to work and suffer in the last weeks of his life can be seen in a letter he wrote to one of his oldest and best friends, Jacob Probst, the first preacher of the gospel in Bremen, on January 17, 1546, and thus one month before his death. L. W. XVII, 2634 fl.) The beginning of this letter thus reads: "Salvation and peace. I old, worn-out, lazy, tired, cold and one-eyed \*) write now and then. And since I thought that I should be left in peace when I was half dead, it is as if I had never written, spoken or done anything, that I am overwhelmed with writing, speaking, doing and tolerating. But Christ, who is all in all, who is mighty and active, who be

The damage to the eye, which Luther probably wants to describe with this expression "one-eyed", is expressed on a picture of the same by the hand of his friend L. Cranach, which is in the art collection of the orphanage in Halle.

gebenedeyet in eternity, Amen." Luther also hints at his near end in this when he writes, "If I also go before thee, (which I desire), I will draw thee after me." Concludes with the words, "We are sinners; but he is our righteousness, who liveth for ever and ever, Amen."

As Aurifaber heard from Luther's mouth several times, he said about his last journey that he had undertaken it "in order to have a little rest from daily work and running, to preach in Eisleben, to pray and to exhort his sovereigns to harmony and peace. (L. W. XII, 1566.) From what has been said so far, the slanders of Cochlaeus can be sufficiently refuted, as if Luther had interfered in secular affairs in an unauthorized manner. Moreover, he also traveled to Eisleben on the express order of his Elector and

delivered a letter of admonition from him to bring about the settlement.

Shortly before his departure for Eisleben, at the end of a sermon on Sunday, Luther exhorted the people to pray diligently, to test the spirits, and also said many things about the falsification of doctrine that had happened a few years later in Wittenberg and asked the listeners: if they heard that he was ill, they should not ask God for a long life for him, but for a merciful hour. "I have," he said, "had enough of the world, and the world of me, so I am easy to part with, as a guest gladly quits the inn." (Seckendorf, p. 2612.)

The last sermon Luther held in Wittenberg was on the 2nd Sunday after Epiphany, January 17 (on which day the above letter to Probst is dated) on Rom. 12, 3. fg. In this sermon, Luther, following the example of St. Paul in all of his epistles and especially in the one to the Romans, deals with the two main pieces of Christian doctrine, namely, first of faith and everything that belongs to it, (salvation from sin, law, death and attainment of eternal life,) Rom. ch. I-II, and then of the fruits of faith, or of good works according to the 10 commandments. Luther shows that a Christian's sin is forgiven in baptism, but that even after baptism many things are still forgiven.

of the old man remains in a Christian, which must be drowned daily and for which constant exhortation is necessary. Christians should be especially careful not to let their own reason lead them to unbelief against God's word, as all false teachers have done; for reason, by trying to master God's word, causes far more misfortune in the world than gross sin, and whoever follows its pretended wisdom commits that great sin of spiritual fornication which is so often punished by the prophets. Luther uses some of the main articles of Christian doctrine, the Trinity, Baptism and the Lord's Supper, to show how we should keep reason in check, not follow its beautiful thoughts, but stick rigidly to the letter of the Holy Scriptures. He bases this primarily on the saying Matth. 17, 5: "This is my beloved Son, in whom I am well pleased, and you shall hear him"; with this saying, he says, he has preserved himself by God's grace until now, otherwise he would have had to accept thirty kinds of faith, which just as many scurrilous spirits would have wanted to teach him. Thereupon he exhorts with great earnestness also in the future, since still many temptations would come, not to depart a hair's breadth from this mouth, which says: Hear this one. The listeners should also call upon God for pure doctrine and not give in to the slightest thing for the sake of love in divine matters and beware not only of the coarse lusts but also of the high, hidden lusts of reason and human wisdom, since this would tear apart the unity of faith and cause fornication, i.e. idolatry. (Luther's Works, XII, 1526 fl.)

Thus Luther testified in his last sermon to his Wittenbergers, as if he suspected that they would no longer see his face, once again everything that St. Paul testified in his farewell sermon Acts 20. In Luther's departure for Wittenberg, another insignificant circumstance must be mentioned, but it is important in its consequences. On the advice of his physician, Dr. Ratzeberger, he had already had a Fontanell placed on his left thigh a few years earlier in order to alleviate his severe headaches, dizziness and other ailments; and after some time he was indeed able to go to the pulpit and to the lectures again alone and without being led, as had often happened in the past. On his departure, however, he forgot in his haste to take with him the means necessary for keeping the Fontanell open, and in the many affairs which he found before him in Eisleben, and which lasted him far longer than he had at first believed, he entirely disregarded the care of the Fontanell, and did not think of what dire consequences this might have; for in so doing, as the wound in the Fontanell closed up and healed, the continued secretion of the disease substance was thereby prevented, which now returned and, according to Ratzeberger's judgment, brought about his end so quickly, but according to God's gracious will.

On Saturday, Jan. 23, L. left Wittenberg accompanied by his three sons and arrived in Halle on Jan. 25, the day of Paul's conversion, as he reported to his housewife in a letter. He stopped at the home of his old friend Dr. Jonas, and over the table he offered him a glass to drink, making Latin rhymes which, according to an old translation, read thus:

To the old Dr. Jonas

Bring Dr. Luther a beautiful glass, That teaches them both finely, That they are fragile glasses.

Matthesius relates this, noting: "What the heart is full of, the mouth overflows with; the man carries thoughts of death with him, and from day to day he sees himself dying and desiring rest; therefore not only God's Word, but also all creatures must comfort and preach to him. Would that those who unabashedly accuse Luther of a strong inclination to drink or who refer to Luther in doing so would take this to heart!

In Halle, Luther preached on the epistle on the day of Paul's conversion, Acts 9:1-19. \*) In it he deals with Paul's calling to the apostleship and shows how it is far more glorious than the calling of the other apostles and how especially we, whose fathers were Gentiles, should thank God for it, since he calls himself a teacher of the Gentiles. Therefore, we should not ask for the pretended heads of Peter and Paul, which were shown carved out of wood in Rome to ape the people with, but we should rather look at the true sanctuary, namely the Holy Scriptures themselves, and especially the Holy Bible. Rather, we should diligently examine the true sanctuary, namely the Holy Scriptures themselves, and especially Paul's epistles; for in them he still speaks to us about how we can be freed from sins and come to eternal life through faith in Christ. Luther also shows how Paul used to shed Christian blood, even blasphemed the name of the Lord and provoked others to do so, but how he was nevertheless shown mercy, as an

example of grace to us and to all the world, so that we do not despair when we are challenged by our sins, but, like him, believe in Christ. Even though Paul's sin was great, he did it ignorantly, but the pope sins against the Holy Spirit, because he knows very well that he is wrong. Also, Paul was not so unlearned in the Scriptures. On the contrary, he had known it well and had put much stock in Moses, but since he had not been better instructed, he had not been able to understand it.

This sermon was published by the then preacher at St. Moritz, Matth. Wanket, together with another one, which Luther held there in the same year on the Feast of the Apparition (Jan. 6). The latter undoubtedly happened on an earlier journey, which Luther made in Aurifaber's company and according to his account, around Christmas to Mansfeld. (See Grosch Vertheidig, der Luth. Religion, p. 4.) The sermon mentioned above, however, Luther probably did not deliver on the day of Paul's conversion (Jan. 25), since he only arrived in Halle on that day.

He only looked for the law in Moses, but not for Christ, of whom Moses clearly testifies, for example, in Deut. 18:15. Moreover, even before his conversion, Paul had lived more holy and blameless than all monks. He had not been disobedient to the heavenly appearance of our voice, and when he had been convinced of his error, he had renounced it, of which the very opposite can be seen in the papists. Luther further explains what a glorious sermon Christ preached to Paul, how he called and ordained him an apostle and commanded him to preach nothing but what he, Luther, also preached, namely, how we are freed from sins and saved by faith alone in Christ, that he is the Son of God, and by nothing else, neither by indulgences nor good works. (L. W. XII, 1498 fl.)

Thursday, Jan. 26, Luther left Halle with his three sons and Dr. Jonas and had to sail in a barge across the highly swollen Saale at the risk of his life, saying: "Dear Dr. Jonas, wouldn't it be a fine pleasure for the devil if I were to catch Dr. Martinus with three sons and you in the water? On the Mansfeld border Luther was received most honorably by the counts and their retinue, which constituted a train of 113 men on horseback. Not far from Eisleben, however, he was suddenly overcome by such weakness in the carriage that his life was feared to be in danger. Luther said: "The devil always does this to me when I have something great in mind and have to accomplish it, that he tries me beforehand and attacks me with such a temptation. When he was taken to the apartment designated for him and rubbed with cloths, he recovered in such a way that he could still partake of the evening meal.

Already on the day after his arrival, the settlement negotiations began, in which Luther regularly attended personally until one day before his end (from Jan. 29 to Feb. 17) in the company of Prince Wolfgang of Anhalt, who had read all of Luther's writings very eagerly, (L. W. XXII, 1824.), Count Heinrich of Schwarzburg and Dr. Jonas. On the part of the Counts of Mansfeld, their advisors attended these negotiations. One of them, Dr. Melchior Klinge, was primarily responsible for dragging out the pending disputes for years, and all Christian settlement proposals that Luther made were rejected; therefore Luther insisted that Klinge was no longer allowed to appear at the negotiations and had to return to Wittenberg, where he was professor of law.

Luther prophesied to the counts several times that their unfortunate quarrels would finally bring about their and the whole county's ruin, and this really happened already 24 years after Luther's death; for as the counts became more and more

The creditors finally took away all their possessions, and later their entire tribe died out and their great, magnificent knight's castle became a desolate ruin.

Only in one single matter, which was negotiated, namely in regard to the right of appointment to church and Schnlämter at the church of St. Andreä in Eisleben, it came through Luther's and Jonas' efforts to a settlement with the Counts of Mansfeld, which has been maintained for a long time as a guideline. (L. W. XXI, 261 \*fl.)

Luther also read over the Mansfeld church order written by the superintendent Dr. C. Guttel and approved it. Not quite two days before the end of his life, Luther wrote an order for the churches, schools and hospitals in Eisleben, by which he provided a decent living for the church and school servants. This, without doubt Luther's last writing, has not yet appeared in print. Luther was so tirelessly concerned for the welfare of churches and schools until the end of his pilgrimage! During his presence in Eisleben, he ordained two preachers to the sacred ministry according to apostolic usage. He did this on the Sunday of Septuagint, February 14, after the public communion in which he himself had participated.

(To be continued.)

### **Luther and Calvin in regard to their doctrine of Holy Communion. Holy Communion.**

At the same time as a continuation of the "Response to the Latest Defense of the Union." \*)

(Continued.)

## **II.**

Did Luther endorse Calvin's particular teaching even before his death?

If false believers have been punished by a faithful and in Christianity respected servant of God during his lifetime because of their falsifications of the pure doctrine, they have already very often, when death had closed the mouth of such a truth witness forever, come forward with the opening, either that in the face of death he had revoked the harsh judgments he had pronounced about them in life, or that one had otherwise obtained information through written testimonies or through other statements made in confidence to certain persons and now published, from which one could see that what the faithful servant of God had written against them was by no means meant so seriously. The reformers, evangelicals and others have not infrequently made use of this stratagem with regard to Luther.

May the readers not be annoyed that we keep coming back to Mr. Nollau's booklet. It deserves special consideration because it contains a fairly complete overview of the errors and prejudices with which the so-called "believers" in our time usually carry and comfort themselves with regard to Luther and the Lutheran Church.

Luther himself feared that such a thing would happen to him, as we can see from the explanation we gave in the previous number, page 1, column 3. In an account of the death tribulations in which Luther once found himself in 1527, Bugenhagen also writes that Luther himself said in the face of death: "Because the world takes pleasure in lying, many will say (after my death): I have recanted my teachings before my end; I therefore earnestly desire that you be witnesses to my confession of faith. Bugenhagen also reports that Luther added: "Many blame me for being too harsh and vehement when I write against the papists, Rottengeister 2c., and punish their false doctrine, godless nature and hypocrisy. Yes, I have been fierce at times, and have been hard on my adversaries, but so that I have never repented." Justus Jonas, who was also an eye and ear witness at that time, remarks that Luther had also sighed at that time: "Oh, how the enthusiasts, the sacramental abusers, the Anabaptists and other mobs will cause an abominable being after my death, but I console myself that Christ is stronger than Satan and all his scales; yes, he is the Lord.

From this, the dear reader can see that Luther not only did not repent of his fierce writing against the false teachers in the time of death, but that he was also distressed that he could not continue the fight he had begun against them and bring it to a good end by God's grace. Luther had a good conscience in his fight, he knew that he was fighting for the truth and that he was not driven by his own but by God's spirit. His pure zeal therefore withstood the fire of trial and temptation in mortal peril. Now there are some who call themselves Lutheran and who write and speak against the enthusiasts, Methodists, etc., although they themselves are unconverted, have no true faith, carry no divine conviction of the truth in their hearts, and therefore do not seek only God's honor and the salvation of their neighbor in their attacks. In their fight against the zealots, they are driven by a false spirit, they have an evil, branded conscience, they reject the Methodists and other zealous sects because they themselves remain in the sluggishness of their flesh and do not want to convert; they reject the zeal of zealots because they also hate true zeal and earnestness in Christianity. Such fighters are the first to fall to the enthusiasts when their conscience

awakens; since they were called Lutherans, they have never given themselves over to the discipline of the Holy Spirit, and yet they have not given themselves up for the sake of their conscience. They have never abandoned themselves to the discipline of the Holy Spirit and yet have wanted to fight for the word of the Spirit (Ps. 50:16-22); if God once exposes their hypocrisy and their unconverted nature, they do not think that it was their fault, but rather they blame the Lutheran doctrine and the Lutheran teachings.

Church, in which they remained without revival; therefore they, who previously fought most zealously against the sects, fall to them most easily. When we hear of such people that even in the hour of death, tortured by fear of conscience, they recant everything they have said and written against Methodists and others, we are not surprised. They are warning examples that admonish everyone, if he wants to stand up against error and lies, to first have his unconverted and lying heart converted and changed by grace; for if one blind man wants to lead the other, they will both fall into the pit. Matth. 15, 14. Luther was not such a blind guide for the blind. He could say with St. Paul: "We also avoid secret shame, and do not deal with mischievousness, nor do we falsify God's word; but reveal the truth and prove ourselves well against all men's consciences before God." 2 Cor. 4, 2. Therefore, even in his death, he was joyfully ready to appear before Christ's judgment seat with what he had confessed in life.

What Luther had suspected, however, happened as already mentioned. Nineteen years after his death and five years after Melancthon's, namely in 1565, several reformed theologians from Heidelberg, among them also the authors of the Heidelberg Catechism, published the following story: "Since Dr. Luther wanted to travel to Eisleben for the last time, Ph. Melancthon came to the doctor in the monastery the day before and because he noted after all kinds of conversation that Luther was in good spirits and merry, he began to talk with him about the trade of the Lord's Supper in such a way that he recounted some sayings of the old teachers and said to him, among other things: Dear Doctor, for some years now I have diligently searched the writings of the old Christian teachers about this trade, and truly the Zurich doctrine of the Lord's Supper agrees better with it than with ours. Whereupon Luther was silent for a little while, but later spoke these words: Dear Philippe, what much shall we say? I confess that too much has been done in the matter of the sacrament. But when Philip answered him, "Dear Doctor, so that the church may be helped and the truth brought to light, let us put a mild letter into print, in which we clearly state our opinion," Dr. Luther continued: Dear Philippe, I have also thought about it very seriously. But thus I made the whole doctrine suspect. So I will have commanded this to the dear God; do you also something after my death."

This story is usually called the "Heidelberg lie" by Lutheran theologians, since it originated from hearsay and there is not the slightest trace of it in Melancthon's writings; but since Melancthon was very often accused of falsifying Luther's teachings after Luther's death, it is not a lie.



If Luther had been accused of this, it is purely inconceivable that he would not have published the narrated incident himself, if it had really happened, in order to defend himself. In addition, we find irrefutable evidence in Luther's written legacy that he persisted in his rejection of the Zwinglian doctrine until the hour of his death. First, in 1544, Luther wrote to some preachers in Hungary: "Stand firm and do not doubt that I will never, unless God lets me go mad, stand with the enemies of the sacrament, nor that this abomination will be heard in the congregation entrusted to me. Or if, God forbid, I should do otherwise, only say confidently that I have gone mad or have been condemned. It is the devil who, knowing that I stand publicly unconquered according to the testimony of so many of my writings, has in mind to spread evil rumors in his corners by secret serpentine hissing wherever he can and to pervert the word of truth under my name. I am therefore compelled, after so many confessions, to let out another one, which I will do next." (See: *Unschuld. Nachr.* 1718. p. 932.) On the day Luther preached his last sermon in Wittenberg, namely on Jan. 17, 1546, he wrote to the provost of Bremen: "That you write how the Swiss write so indignantly and insolently against me, and condemn me as a wretched and most unfortunate man of reason, I am very glad about that. For this is what I desired; this is what I wanted with the very same writing (the short confession of 1544), so that I might have enraged them so severely that they might testify with their own public testimony that they were my enemies. I have now obtained this, and as I said, I am also glad. I, the most blessed of all men, have had enough of this blessedness of the psalm: Blessed is the man who does not walk in the counsel of the Sacramentarians, nor tread in the way of the Zwinglians, nor sit where the Zurichers sit. There you have it, what my opinion is." (L. W. XVII, 2634.) But in the last sermon Luther preached in Eisleben he says: "No poorer, lesser, more despised disciple is on earth than God. He must be the disciple of all, everyone wants to be his schoolmaster and preceptor, this can be seen in all heretics from the beginning of the world. Arius and Pelagius, and now in our time the Anabaptists and Sacramentarians, and all the fanatics and rebels, are not satisfied with what God has made and instituted, and cannot let it remain as it is ordered."

Finally, however, when Jonas had put the question to the dying Luther whether he now also wanted to die on the doctrine which he had confessed and defended in his life, he answered confidently: Yes! Where is the recantation here, which one so gladly imputes to Luther? to cover up his unfaithfulness against the word with his acknowledged faithfulness in the word? It remains that this story is a "Heidelberg lie."

By the way, it is a rather crude and clumsy lie, which is believed by those who know Luther only from a history of the Reformation written by a Jesuit, since every Lutheran schoolchild knows that the reputation of the church fathers did not count for anything against the letter of the Scriptures. Therefore, old Mörlin writes: "It is known to all the world that Luther did not let himself be instructed in the opinion of the Scriptures from the Fathers, but tested the teaching of the Fathers according to the Scriptures and made the Pope defenseless with just this one piece. But now our liars come along, Philip has praised the doctrine of the Fathers, and immediately Luther began to rave about the Sacrament, and we silly fools should let ourselves be persuaded by such smarties. If we had not known Luther, we would have brought up such lame nonsense; we will not be persuaded this year."

Mr. Nollau tells a similar legend in his writing; about it, s. G. w., in next number.

(To be continued.)

### **Testimony of a famous English writer about the value of the Writings of Luther.**

Johann Bunian, who was employed in the 17th century as a preacher of the Presbyterian Church in Bedford, England. In his description of his life, which he wrote himself, he not only says that he believed in the unconditional predestination of man to grace and damnation, as the Calvinist-Reformed church had taught him, that he firmly believed in the unconditional predestination of man to grace and damnation, as taught by the Calvinist-Reformed Church, but also that he was often terribly challenged in this belief by blasphemous thoughts and despair, and was saved from this terrible challenge only by reading one of Luther's writings. He writes about this himself: "Before I came out of this temptation, I longed very much to get to know the experiences of one and another godly scribes who had lived some hundred years ago. And after such desire had often stirred in me, God, in whose power are all our ways, let a book Martini

Lutheri, called the interpretation of the letter to the Galatians, come into my hands at some time; this was so old that it almost fell apart piece by piece when I only wanted to cover it. This book, as old as it was, pleased me very much. For as soon as I looked it up a little, I found my condition in his experience so broadly and extensively dealt with, as if his book cried out from my heart.

would have been. This seemed strange to me. For I thought that this man could not know anything about the condition of the present Christians, but he must necessarily write and speak from the experience of the previous times. In addition, in this book he most wonderfully explained the origin of these temptations to blasphemy, despair, etc., and showed that both the law of Moses and the devil, death and hell, had a noticeable hand in it: this seemed somewhat strange to me at first, but when I considered it carefully, I found that it was quite true. It seems to me that I must say outright that I must place this book of Luther, Explanation of the Epistle to the Galatians, above all books (except the Holy Scriptures) that I have ever seen, because it is so glorious and convenient for a wounded conscience."

Here you have, dear German compatriots, the testimony of a stranger of what treasures God has entrusted to us with the writings of Luther. But I wish that we Germans would not hear the saying: "A prophet is nowhere of less value than in his own country and in his own house. Matth. 13, 57. It is true, of course, that Luther's writings are not food for people who either obviously seek their bliss and rest in the world's goods, pleasures, or honors, or who have already become accustomed to the cutesy fare of the cloying emotional Christianity of our time; But whom the thunder of the law of Sinai has brought to the ground and to a wholesome despair of himself, who therefore hungers and thirsts for divine, immutable, infallible truth and for the righteousness that is valid before God, let him read Luther's writings and they will taste as sweet to him as they once did to Bunian, when he felt the wounds of his stricken conscience.

### **True and false church.**

In which church the word of God is preached purely and the sacraments are administered unchanged according to the institution of the Lord Christ, there is right faith and blessedness, therefore such is the right church. On the other hand, where the Word of God is not preached, or is not preached loudly, and the sacraments are administered unjustly, that is the false church, and it should show outward angelic holiness.

P. J. Spener.

### **Simplicity in preaching.**

One must educate the people as childlike and simple-minded as one always can. Otherwise, one thing follows the other, that they either learn nothing of it, nor understand it, or, where they also want to be clever and get into the high thoughts with reason, that they even come from faith. - Luther.

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1st and 2nd year Mr. P. Isensee.

For the seminar at Altenburg, Perry Co., Mv., received from two congregations of Mr. P. Schieferdeckers: K4.50. Many thanks!

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(Sent in by Pastor Keyl.) **Secular celebration of Luther's death.**

(Continued.)

**Luther's Last Sermons.**

Particularly important are the four sermons that Luther preached during his three-week stay in his hometown of Eisleben, despite his weakness, the preservation of which we owe to the faithful student C. J. Aurifaber, who transcribed them from Luther's mouth and soon after put them into print. They can be found in Luther's works, Walch's A. XII, 1566 fl. Leipz. XII, 402 fl. Wittenberg. XII, 584 fl. Altenb. VIII, 512 fl. Jen. VIII, 285 fl. Aurifaber aptly remarks that these sermons are constant witnesses of Dr. Luther's doctrine and Christian farewell from this valley of lamentation, in that he finally placed himself in the hands of the Lord Christ, whom he confessed once again before all the world. In this, Luther followed the example of St. Peter. Luther followed the apostle Peter in this, who, when he suspected that he would soon lay down his tabernacle, was diligent that this (what he taught) might be kept in remembrance everywhere after his departure. 2 Petri 1, 15. Therefore, he once again gave a decisive testimony of the most important main articles of Christian doctrine and warned against all errors opposing them with such a proof of spirit and power, which none of the later teachers has reached, let alone surpassed. In order to arouse even more desire in the readers of this journal to read these sermons for themselves, and at the same time to encourage those who can offer a hand to make them known by reprinting them, to do this good work, not only a few fragments from them, but complete and faithful excerpts of these sermons are now to be included.

In the first sermon, which Luther preached on the 4th Sunday after Epiphany (Jan. 31) on the Gospel of Matth. 8, 23-27, he shows how Christ proved by his sleeping in the ship that he was truly a natural man, but how he also proved his eternal divinity and his dominion over all creatures by threatening the wind and the sea and it suddenly became completely still.

revealed. This article, then, that Christ is truly God and man in one person, we should always hold fast, for in this the Christian faith differs from all other men's faith and religion, and makes them all false; For although they boast that they worship the one God who created heaven and earth, and blaspheme Christians as if they "worshipped many gods," they do not have the right God and know neither his divine nature nor his will, For they would not believe his words, in which he makes himself known to us, that he is such a God, who has an only begotten Son, who is like him, the Father, eternal and almighty God, and that the same Son of God must take on human nature, be conceived by the Holy Spirit without sin, and be born of the Holy Spirit without sin. He was conceived by the Holy Spirit without sin and born of the Virgin Mary, so that, according to the divine promise in Genesis 3:15, as the seed of the woman, he would crush the head of the serpent, i.e., the devil, and thus deliver us from God's wrath and acquire eternal grace. Luther says that there is truly no other God than this one, who is the Father of our Lord Jesus Christ. Both reveal themselves to the church through the Holy Spirit by means of the Word of God. This is the very oldest faith, which the first people already had in paradise on the basis of the first promise, which all holy fathers and prophets of the entire Old Testament confessed, which Christ and his apostles preached and commanded to preach to the whole Christian church until the last day. This faith Christ himself confirmed by public testimony, not only at that time, when he proved his omnipotence in the wind and the sea, but also later; for as often as the devil aroused himself against Christ at various times with his wind and waves, namely through false spirits and through all kinds of ravings of the world, Christ finally proved his power and gloriously saved the harassed little ship of his church, so that it was preserved even under the last fury of the pope and will remain safe further on. Therefore, we should always take comfort in the Lord against all enemies and firmly believe that they will not be able to do anything against this little ship with all its storms.

Just as all pagans and unbelievers know nothing certain about God and his nature, they have divided themselves into many parties in their idolatry and have always fallen from one error to another, as can be seen in the wisest and most famous peoples of antiquity; in the Greeks, who erected an altar to the unknown God (Acts 17) and in the Romans, who built a temple for all gods. In the same way, Luther says, the papacy accepted all kinds of idolatry, and because each monk considered his order to be the best, they always disagreed among themselves and were only united in their hatred of the true teaching of the Gospel and in their love for all ungodly beings. All this comes from the devil's deep hatred of Christ and

his gospel; for those who serve him suffer no danger because of their false faith, neither wind nor waves stir, just as once when Christ was not yet on the sea; only the little group where Christ is must be challenged with great impetuosity. It is also a special mischievousness of the devil that he rages against the Christians most at the very places and times when they are weakest and easily frightened, like the disciples on the sea, especially when even Christ pretends for a time as if he would leave his Christians without counsel and help, as he did when he was asleep in the ship; But all this happens only so that he may reveal his help all the more gloriously in his time, to prove that it is not because of his power but because of our unbelief if we once lose heart, as he also punished his disciples for this reason, and whether we also felt such unbelief, we should, like the disciples, call out to him in our distress, thereby strengthening our weak faith in him, and he would also have this and gladly hear it, and so we would learn how his power is insurmountable in our weakness.

Luther preached the second sermon on the day of the Purification of the Blessed Virgin Mary (Feb. 2) on the Gospel of the Feast Luc. 2, 22-32 with several references to the pending disputes of the counts. In it, he shows how God proved himself to be a wise householder through the law of the women in childbirth.

and by the law of the redemption of the firstborn for the preservation of the preachers (at that time the Levites), but in general in the whole law of Moses his intention had only Christ, so that one knew when and from where Christ should come. That is why God so precisely determined the person, the name of Christ, his people, tribe, family, the city, the time of his birth. Although Mary did not give birth to Christ in sin, and Christ was without sin and a lord of the law, they both submitted to it voluntarily, as an example to us, so that we may obey the law all the more willingly and never say that we do not need to do this or that.

Luther remarks about the firstborn sons that they often became proud and despised their brothers because of their advantage over other sons, since they were priests and lords in the house and received a double inheritance, but were also overthrown and punished by God for this, as can be seen in Cain and all Jews today. Therefore, if God gives us advantages and privileges, we should be careful not to become proud of them and despise others, but we should serve our neighbors with them, otherwise there would be no frugality even with great goods.

Luther preached the third sermon on the 5th Sunday after Epiphany (Feb. 7) on the common gospel Matth. 13, 24-30, in which, after this parable of Christ about the tares among the wheat, he speaks of the fact that in the holy Christian church, from the beginning to the end of the world, pious and evil are always mixed; to recognize this is great wisdom, because the error has always been strong in the world, that one wants to have such a church, in which there is nothing evil anymore. The Donatists, the Anabaptists, and all monks had harbored this error, and for this very reason they had withdrawn from the world; even pious hearts were challenged by it, as can be seen in the servants of the father of the house who wanted to clear the field of all weeds. Wherever the father of the house has sown good seed or the right gospel, the devil sows weeds, namely, riots and ravings; this can be seen in the houses of the patriarchs; Adam had to tolerate Cain, Noah had to tolerate Ham, Abraham had to tolerate Ishmael the mocker, Christ and the apostles had to tolerate Judas the traitor, Augustine had to tolerate the Donatists, Luther had to tolerate the Anabaptists, Sacramentarians and lawbreakers who had come out of his school; for where God builds a pure church, the devil soon builds a chapel next to it, because he likes to work in the church.

Now Luther teaches by means of a parable how one should properly distinguish evil in the church and behave according to this distinction. How the natural body of man is unclean and subject to many weaknesses and infirmities, but one nevertheless cares for it and nurtures it, one helps it in sickness as well as possible and has a good life.

Patience with him, and only separate one member completely if it threatens to corrupt the other members, so that no Christian in this life is without various weaknesses and infirmities, which would indeed be condemnable if they were not forgiven, for which Christ has given baptism, his Lord's Supper and absolution. But the Christians feel it well that they unfortunately cannot believe such forgiveness so unquestioningly; but these are not raw, wild people, who do not ask anything about God, like those who also boast of being good Christians, and yet stand like tares among the wheat; for these despise the word of God and are angry against it if it offends them a little, they only seek their own pleasure, money and goods, eating and drinking, that is their sermon. Therefore God wants us to practice the 10 commandments, Christian faith and the Lord's Prayer continually for the sake of the clinging sin, to accept them seriously and to live according to them. Accordingly, no Christian should despair of himself because of daily weakness or consider himself rejected by God, but always continue to exercise his faith through diligent prayer, to strip off the old man, and to fight against the lusts of the flesh; for sin is not forgiven because we should now be secure, as if we no longer had any, or as if it could no longer condemn us, but because we should be its master, so that it no longer reigns in our sinful body.

Luther also says that we should not want to root out the weeds of false teachers and false Christians by force according to the likeness of Christ, as the pope does, who is himself the most harmful weed, but that we should defend ourselves against them by the word and faith alone, so that they do not take away our faith and our confession; We should warn and punish them as much as we can; if it does not help, they should be publicly banned, so that everyone sees them as noxious weeds and avoids them. We must let them stand, e.g. the pope and all kinds of rats, but not let them rule. Just as worldly rulers and heads of households must tolerate some minor harm in order to avert greater harm, so we must also

tolerate the wicked in the church, but only see to it that the doctrine is kept pure; only on Judgment Day will everything be completely pure, when the weeds are completely rooted out and eternally burned.

The fourth sermon Luther gave according to the superscription on the day of the apostle Matthias; but since this falls on February 24, he gave it either on the 6th Sunday after Epiphany, or as Mathesius says, the day after, February 15, as he often preached on certain ecclesiastical texts earlier or later. He used the common gospel Matth. 11, 25-30. as a basis and shows how Christ is to the wise and prudent, and on the other hand has pleasure and love for those who are not wise and prudent, but like the  
For the wise and prudent do so that God cannot be favorable to them, since he must be their pupil, whom they want to master in everything that he orders, and thereby always create something special; this is what all heretics and sects, Arius, Pelagius, the Anabaptists, Sacramentire 2c. did, and the pope, who thought that everything he did against God's word was vain divine wisdom. All such, who want to be wise and yet are not, hinder the preaching ministry, so that people cannot come to God through it. Since Christ says: I thank you 2c. and the gospel should be hidden from the wise and prudent, we should not want to govern and preserve the church, but call upon God for such grace, so that Christ may be preached as the only Master and Lord, for he does not say in vain: All things are delivered unto me of my Father. Therefore, in matters concerning the conscience, we should accept nothing but what his word tells us, even if an angel from heaven said it; but if it is his word, we should accept it, whether he who tells us is wise or a fool. Luther says: "Our wisdom and prudence in divine matters is the eye which the devil opened for us in paradise, when Adam and Eve also wanted to be wise in the devil's name. Now that we have heard Christ Himself speak in His right sermon and in so many books, we should be grateful, just as Christ thanks His Father. But the people would be mad and foolish, that they would rather let themselves be deceived by the pope and his own, and despise God's word; but if such enemies were angry against us, we should hear Christ's word: Come unto me, all of you 2c. i.e. only hold to me, abide in my word, be patient, and I will make it sweet for you," that you may well endure suffering for my sake, for my yoke is easy and my burden is light.

At the end of this sermon Luther warns against other enemies of Christ, namely against the Jews, (L. W. XX, 2630 fl.) who blaspheme and desecrate Christ daily, and who seek the life and limb, honor and property of Christians, as they did at that time especially in Mansfeld. Luther wants us to behave toward them in such a way that we offer them the Christian faith; if they want to accept the same and desist from their blasphemies, from their usury, we should gladly forgive them and consider them our brothers, but if not, we should not tolerate them among us. He adds: "Christ is my shield as far as heaven and earth are, and my glorified hen, under which I grovel before God's wrath; therefore I cannot have fellowship nor patience with the hardened blasphemers and profaners of my dear Savior. This is what I, as a child of the land, want to say to you as a warning, as a last warning, so that you do not share in the sins of others; for I mean well and faithfully with both lords and subjects.

In this sermon, he took leave of all his dear Eislebers, saying: "After I have been here for some time and preached to you, I must now retire and perhaps will no longer be able to preach to you: I hereby bless you and ask you to stay with the words that your preachers and pastors faithfully teach you about the grace of God, and also to get used to praying that God will protect you from all wise men and wizards who despise the teachings of the gospel, for they have often done harm and still want to do so." Finally, he added: "This and much more could be said about this gospel, but I am too weak, so we will leave it at that. May the good Lord have mercy on us, so that we may accept His precious Word with thanksgiving, increase and grow in the knowledge of the faith of His Son, our Lord Jesus Christ, and remain steadfast in the confession of His holy Word until the end. Amen." These were Luther's last words in the pulpit and God granted him by grace after two days of this his public closing and blessing by a blessed end.

(To be continued.)

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**Luther and Calvin in regard to their doctrine of Holy Communion. Holy Communion.**  
**At the same time, as a continuation of the response to the latest defense of the Union."**

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(Continued.)

II.

Did Luther endorse Calvin's particular teaching even before his death?

Mr. Nollau writes in his writing: "A Word for the Good Cause of the Union," p. 44, as follows: "The story bears the stamp of truth, that Luther in 1545, thus only one year before his death, read the Latin translation of Calvin's booklet *de Coena*, (of the Lord's Supper) and finally said: "It is certainly a learned and pious man, to whom I would have been well advised at first to put the whole matter of this dispute behind us. I confess my part, if the opposite had done the same, we would have soon been reconciled at first, for if Oekolampadius and Zwinglius had declared themselves so at first, we would never have gotten into such extensive disputations.""

Mr. N. says that this story "bears the stamp of truth entirely and that it is an unsuspecting testimony," but it is very good that he added this himself, because besides, no one who knows the history of the Reformation should come up with these thoughts; unless someone would have to bring the old orthography (spelling), in which Mr. N. has certainly not reproduced this story unintentionally, to such a strange idea.

But that we consider the story to be a fable, we will be convinced by the following  
 The first thing is that there is no written word from Luther. First of all, not even a single written word of Luther can make it probable that he had read anything of Calvin's writings, let alone that he had approved of them. However, the opposite can be concluded with good reason from a letter which Calvin himself wrote to Luther in Latin in 1545, but which arrived in Wittenberg only after Luther's death, was sent back by Melancthon, kept in the library in Geneva and later published in print. In it, Calvin writes, among other things: "Most reverend father in the Lord, I implore you through Christ that you do not feel burdened to overcome the disgust on my part and on theirs, that you first read over the letter written in their (several Frenchmen's) name and my little books in extra lessons, as if to pass the time, or that you entrust the reading to someone who will give you the entire content, and that you then write your opinion to us in a few words. I do this with reluctance, that I should make this effort for you with such important and diverse business, but since I do it only by necessity, I am assured that you will forgive me according to your fairness. May it be granted to me to hurry to you, in order to enjoy at least a few hours of your company! For it would be preferable to me and would be far more useful to negotiate not only this matter, but also others with you verbally!" *Unsch. Nachr.* 1722. p. 627. ek. ornt.^. *Nori. Oenev.* 1648.

Judging from this letter, which, as mentioned, arrived in Wittenberg only after Luther's death, it is very unlikely that Luther had read Calvin's booklet on the Lord's Supper, or even had such a good preconception of it. Calvin fears, according to his own letter, that Luther might be filled with "disgust" and aversion because of him, and that Luther would hardly spare so much time to only peruse his enclosed booklets. Against this, consider the above story and judge for yourself.

However, we have irrefutable evidence that Calvin counted himself among Luther's opponents during his last years. Calvin wrote, after Luther published his last confession of the Holy Communion in 1544. In the same year, after Luther had published his last confession on the Holy Communion and had attacked

the sacrament's devotees more seriously than ever, Calvin wrote the following to Bullinger of Geneva and others:

"I hear that Luther has at last burst forth with fierce invectives both against you and against all of us. Now I hardly dare ask you to be silent, because it is unfair to be treated so badly through no fault of one's own and not to be allowed to justify oneself, and it is difficult to determine whether this would be profitable. But this, I ask you to consider: first, what a great man he is.

I often say that even if he were to call me a devil, I would still do him so much honor as to acknowledge him as an excellent servant of God. I often say that even if he called me a devil, I would do him so much honor as to recognize him as an excellent servant of God, who, however, as he is rich in excellent virtues, suffers from great faults. . . Yet it is our duty so to reprove the evil in him, as to give him some credit in respect of his excellent gifts. . . To this, I wish you to look more than to what Luther deserved by his intemperate heat." Ok. <k. Oalvini op. ot 1'68P. 6Ü. 6020, DUU8LNNL6. 1576. up. 57.

According to this, it is beyond all doubt: if L. had no idea of the later revealed difference between Calvin's teaching in the article on the Holy Communion and his own (Luther's), then Calvin knew quite well that if Luther attacked the Zwinglians, he would also attack Luther. If L. had no idea of the later revealed difference between Calvin's teaching in the article on the Lord's Supper and his own (Luther's), Calvin knew quite well that when Luther attacks the Zwinglians, he also fights against him.

If, by the way, Mr. N. refers to the fact "that Luther did not speak out against Calvin's doctrine, but only took up arms against Zwingli and Carlstadt" (p. 44), this is an assertion without proof. That L. did not speak out against Calvin by name is probably true, but is easily explained by the fact that during Luther's lifetime Calvin publicly professed to be a Lutheran, as we have proved in the 7th number of this volume. That Luther, however, just as decisively rejected the Calvinian doctrine of the Holy Communion as a Lutheran. However, only those who know neither the one nor the other can deny that Luther opposed the Calvinist doctrine of the Lord's Supper as decisively as he did the Zwinglian doctrine.

Two passages may suffice here to prove our assertion. In the last confession of 1544, Luther writes, among other things, thus: "I must let them go and avoid .... his name is Stenkefeld, Zwingli, or whatever he wants; for I count them all in one cake, just as they are who do not want to believe that the Lord's bread in the Lord's Supper is his true natural body, which the ungodly or Judas receives orally just as well as St. Peter and all the saints. Whoever, I say, does not want to believe this, let me only be satisfied with letters, writings or words, and hope for no fellowship with me; nothing else will come of it.

Finally, in 1545, the same year in which Mr. N.'s history was published, Luther wrote: "Of the Zwinglians and all Sacramentarians who deny that Christ's body and blood are received with the bodily mouth in the reverend Sacrament, we sincerely hold that they are heretics and cut off members of the church of God. (L. W. XIX, 2257.)

Since Calvin and all Calvinist churches



deny both, first, that the body of Christ is partaken of with the bodily mouth, and second, that it is therefore enjoyed by an ungodly and unbeliever as well as by a pious and believer, it is clear as daylight from the above testimonies that Luther fought not only against the Zwinglian, but also against the Calvinist doctrine until his death. The story retold by Mr. N. therefore clearly proves to be an invention of lies.

Would that reformers, evangelicals, etc. would finally begin to be ashamed of such lies, and no longer take refuge in such lies, no matter how urgently they are embarrassed to have to prove something unprovable for their justification. No small harm is done by such lies. Simple-minded and very weak believers, who know neither Calvin nor Luther in detail, believe such lies and are misled by the supposed judgment of an acknowledged faithful teacher. It is nevertheless strange that the Protestants, who otherwise protest against all human prestige and punitively attribute a belief in authority to the Lutherans, would only too gladly make the blessed Luther their patron saint for their own and others' reassurance.

Incidentally, to a Lutheran who is no longer a child who allows himself to be weighed and swayed by all kinds of wind of doctrine, such proofs, which are taken for a matter of men, make little or no impression. A Lutheran accepts the Lutheran doctrine not because Luther accepted it, but because he proved it clearly and irrefutably from God's Word. A Lutheran loves Luther so warmly above a thousand other teachers because he so wonderfully instructs to base one's conscience solely and completely on the unchanging Word of God. Luther demands just such students and no others. In his missive to Hartmuth von Cronberg, Luther says: "For this is a testimony that they do not believe for the sake of men, but for the sake of the Word itself. There are many of them who believe for my sake; but those alone are the righteous ones who remain in it, even if they hear that I myself (since God is for them) have denied and renounced it. These are the ones who do not ask how evil, horrible, shameful things they hear from me or from our people. For they do not believe in Luther, but in Christ himself. The word has them, and they have the word; they let Luther go, be he a jack or holy. God can speak through Balaam as well as through Isajam, through Caiphah as well as through Petrum, even through a donkey. I am with them too. For I do not know Luther myself, nor do I want to know him; nor do I preach anything about him, but about Christ. The devil may take him if he can, but let Christ remain in peace, and we shall be well. (L. W. XV, 1988. 89.)

#### **Dr. M. Luther's Sermon von Bereitung rum Sterben.**

This sermon has been reprinted unchanged by some local lovers of Luther's writings as a gift for the third secular celebration of the death of the blessed Luther. Luther wrote it already in 1519, when he did not yet use the language he used later, e.g. in his interpretation of the Epistle. B. in his interpretation of the letter to the Galatians. But this very sermon gives evidence of what an excellent knowledge Luther had already had in 1519 of the true evangelical way of salvation. Whoever wants to die blessed should read this sermon and follow Luther's advice, and he will not lack it, since the gospel is a power of God that makes all who believe in it blessed. Whoever wants to know the difference between Luther's teaching and the teaching of the Methodists and the Methodist-minded After Lutherans, Reformed, Evangelicals 2c. who wants to learn about the difference between the old Lutheran doctrine and the doctrine that has become dominant among the so-called "believers and new-methodists" will find that the difference is not only in individual doctrines that do not seem to be very important, but that now one builds on a completely different foundation and shows a completely different path to salvation, namely, one overturns the right foundation, Christ, grasped in His Word and Sacrament through faith, and teaches to base one's salvation on one's repentance, disintegration, experiences, feelings, conditions, sanctification, in short, on oneself and one's doing.

In the 19th chapter of the sermon, Luther himself briefly states the main content of the sermon; there he says: "Now, in this trade, one must be diligent not to invite any of these three images into one's house, nor to paint the devil over the door" (i.e. the image of death, sin and hell); "they themselves will fall in too strongly and want to completely possess the heart with their appearance, disputing and showing. And where this happens, man is lost and completely forgotten by God. For these images do not belong at all in this time, except to fence with them and cast them out; indeed, where they are alone, without looking into other images," that is, without being looked at through the image of Christ's grace, "they belong nowhere but in hell among the devils. Now whoever wants to fence with them and drive them out, it will not be enough for him to tug and beat or wrestle with them. For they will be too strong for him, and will get worse and worse. The art is entirely to let them fall and not to deal with them. But how is this done? You must

look at death in life, at sin in grace, at hell in heaven, and not let yourself be driven by the sight or look, even if all the angels, all the creatures, even if it seems to you that God himself is presenting it to you differently, which they are not doing; but the evil spirit is making a false appearance. How then shall you do?" 2c.

May the seed of evangelical truth, which is herewith again sown, find many a heart in which it will blossom and bring forth rich fruits of comfort and light in the distress of death and the night of death!

Those who wish to have the typeface (of 16 small octavo pages with cover) may obtain it through the publisher of these sheets, the copy at 5 cents.

### **Weller is converted by a sermon of Luther.**

Hieronymus Weller, born Sept. 5, 1499 at Freiberg, and died there March 20, 1572, this friend of Luther's, who became especially famous for the gift God gave him of consoling the troubled and the melancholy, tells in his interpretation of 2 Cor. 7:10. how he was converted, according to the godly simplicity of our ancients:

"Forty years ago, when I came to Wittenberg to learn the art of oratory and to begin my studies of jurisprudence (for at that time I thought nothing less than that I would become a theologian), it once happened that Dr. Luther interpreted the Catechism in church and gave frightening examples of divine wrath against sin, along with terrible! divine threats. Through this sermon! Luther's sermon, I was so deeply moved that I fell into an unusual sadness, which drove me to seriously repent and convert from the sins into which I had previously fallen, partly through ungodly company, partly through avid reading of Lucian, that God-denying religious mocker. In short, the consternation and affliction of my soul, which arose in me, became an inducement for me to apply myself from now on to the study of theology. Therefore, I have often blessed myself because of this sadness "sent" to me by God, thinking of that saying Ps. 119, 71: "It is dear to me that you have taught me your rights. "But Paul expressly says that we shall never repent of having been thus afflicted and grieved by God Himself. 2 Cor. 7, 10."

### **Emotional Beliefs.**

Thus reason and nature always do not follow further than they feel; when they no longer feel, they may immediately deny God and say, as Ps. 14:1 said of them: "God is not here," the devil must be here. This is the light of the high schools, which shall lead them to God; yea, into abyss of Hollen! It may not be nature light and grace light friend. Nature wants to feel and be sure before it believes; grace wants to believe before it feels. Therefore nature goes no further than into its light. Grace steps out cheerfully into the darkness, follows the bare word and scripture, it may appear otherwise or so; nature may be true or false, so it holds fast to the word. - Luther's Church Postil.

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(Sent in by Pastor Keyl.) **Secular celebration of Luther's death.**

(Continued.)

Luther's last letters, Proverbs 2c.

Of Luther's last letters, which he wrote from Halle and Eisleben, two addressed to his dear wife in Wittenberg are worth mentioning. One is dated Jan. 25, in which he informs her of his arrival in Halle and at the same time that he is prevented from continuing his journey because of the Saale River. He closes with the words: "Itzo no more, because pray for us and be pious, I think, if you had been here, you would have advised us to do the same, so we would have followed your advice once. Hereby God be with you, Amen." (L. W. XXI, 517.) The other letter is dated from Eisleben, Feb. 10 (i.e., 8 days before its end). In it, he writes to her that the fire had consumed him hard outside his parlor door, and that a large, heavy stone from the wall had wanted to smash him if the holy angels had not guarded him. He warns her of her great worries, from which she would not be able to sleep at night, and says: "I worry that if you do not stop worrying, the earth will swallow us up and all the elements will pursue us. Do you teach the catechism and the faith? Pray and let God take care; it is said: Cast your concern on the Lord, who will take care of you. Ps. 55 and many more places. We are, praise God, fresh and healthy, without things making us listless." His last words in this last letter to his dear housewife are as follows: "We would gladly be rid of each other and go home, if God would, amen, amen, amen." (L. W. XXI, 1564 fl.)

Luther also wrote two strange Latin letters to his loyal friend, the princely bishop Georg in Merseburg. Bishop Georg in Merseburg, two strange Latin letters. In the first, dated February 4, he speaks of the beginning of the Council of Trent, which began on December 13, 1545, and predicts that its progress will be slow and that its outcome will be bad, because the Roman decoys would only have the poor people for the best, as the customs, ways, nature and ingrained unworthiness in this Babel would bring. He calls with Moses,

when the Ark of the Covenant rose to depart: HErr, arise and scatter your enemies. 4 Genesis 10, 35. (Schütz's imprinted letters L. I, 378.)

How briefly and accurately Luther described in the above words the entire course of that council, which lasted for 28 years and was concluded with a terrible curse on all heretics, including, of course, the Lutherans. The statutes of this council are valid in the Roman Catholic Church for its public confessions. In the 2nd letter of Feb. 14, he informs this Lutheran bishop that he will give him the heretical writings of the Roman Catholic Church. Bishop that he was returning to him the writing on church discipline received from him, accompanied by notes, whereby he remarks: "At the very least, one must prevent the astonishments into which the hot-tempered, unruly people fall, as if they were allowed to live without any laws, lest what happened according to Mosi's description before the flood, namely, that they took wives whom they wanted, even their sisters, mothers and such wives as they had stolen from their husbands, should finally take place, and I hear, he adds, that similar examples take place secretly. God forbid that they should not rule publicly. (Schütz I, 380.)

Luther wrote the very last letter to Philipp Melanchthon in Wittenberg on February 14 (only 4 days before his end). In it, he reports the receipt of the prince's letter, according to which he should return there as soon as possible, and remarks that this order was very welcome to him, since he was more than tired of aging settlement negotiations. He asks his friend to send immediately what is necessary to keep his fontanell open and what his housewife knows to be lying there, even if the messenger meets him on his way back; for the wound is almost completely healed and he knows for himself how dangerous this is. After sharing some news, he closes with the words: "The rest, God willing, soon orally, because I want to tear myself away from writing. Be well in the Lord." (Schütz I, 381.)

Luther was often asked by high and low to write his name in some book with his own hand in memory. He always fulfilled such requests with great willingness.

He usually added a beautiful biblical saying with a short, powerful interpretation to his name. Here only the two last sayings, which he inscribed in this way, shall be remembered. To his friend Nic. Oemler he wrote in his bible the passage: Joh. 14, 24. The word that you hear is not mine, but the Father's who sent me; and wrote the following words to it: "Who believes this? It is true, I hear the word; but if I could believe that God Himself is the one who tells me and speaks to me, dear, tell me, where would I remain because of great humility and pride? From humility, that I would be astonished that with such a little worm, yes, (as

Abraham says) with dust and ashes, the majesty in heaven itself speaks. With hope that such high majesty would not despise to look at me poor muck and stink, even to speak to me, and to speak so sweetly and comfortingly. O curse thee, unbelief, of all creatures! Amen." (L. W. IX, 1436.) He added the following: "To my good old friend, Nicolen Oemler, who carried me in and out of school in his arms, more than once, since we all did not know that one brother-in-law carried the other." (L. W. XXIV, Vorr. p. 63.)

The last saying that Luther wrote in a book was the one that he wrote in the house postilla that he had just bought for the count of Hohenstein, J. Gaßmann, who was visiting Luther in Eisleben. It was the saying Joh. 8, 51: Verily, verily, I say unto you, he that keepeth my word shall never see death. Luther was particularly fond of this saying and therefore wrote it several times for others to remember in their books. To the last words: "Death shall not be seen forever," he added the following consoling explanation, as if anticipating the approach of death and joining in Simeon's swan song: "How incredulous is this spoken and contrary to public and daily experience, yet it is the truth. If a man earnestly contemplates God's word in his heart, believes it and falls asleep over it, he sinks and passes away before he is aware of death, and is certainly blessed in the word which he has thus believed and contemplated. Martin Luther, Doctor, 1546,

happened on the 7th day Februarii." (Cölius Report L. W. XXI, 289 †)

Two days before his death he wrote the following words, which he also used to write in Bibles, in Latin on a piece of paper:

Virgil's book of shepherds can only be understood by those who have been shepherds for five years.

Virgil's book on agriculture can be understood only by those who have been farming for five years.

Cicero's letters can only be fully understood, as I firmly believe, by someone who has spent 20 years in a famous republic.

I do not think that anyone has tasted the Holy Scriptures properly who has not governed the Christian communities for 100 years with the prophets, such as Elijah and Elisha, John the Baptist, Christ and the apostles.

Well then, try this divine Christeis, but where you stand in it, worship in deepest humility.

We are beggars, that is true. 16 Feb. Anno 1546.

On the last day of his life, after the evening meal, he is said, as Dr. Ratzenberger reports, to have sung the well-known Latin verse:

*pestis eram vivens, moriens ero mors tua, Papa*, written in chalk on the wall. So it reads in German:

In life, O Pabst, I was your plague, in death I will be your death. (L. W. XXI, 342.-H)

These words of Luther really came true; for was it not a very great evil for the pope that at the time of the Reformation so many great empires, countries and cities were snatched from his rule. But an even greater evil affected the pope through the Peace of Augsburg in 1555, that is, not quite 10 years after Luther's death, for through it the Lutheran imperial estates received ecclesiastical jurisdiction and the Lutheran subjects complete freedom of religion and conscience. This was further strengthened by the Peace of Westphalia in 1648, and since that time it has become increasingly difficult for the pope to enforce his commanding language even among his own people, so that it can rightly be claimed that the pope is dead in everything that concerns Lutheran religious practice: But this is only the case with those who adhere to Luther's teaching, which is God's word, otherwise some pope lives in their hearts, human reason and its own delusion, or the spirit of the times, or the trust in themselves and their works, or in general the unbelief against God's holy word with its whole infernal entourage.

But just as Luther himself was a role model in everything he recommended to others to strengthen their faith, we see this especially in the fact that during his stay in Eisleben, which lasted no more than three weeks, he had two

He confessed and received absolution twice, the first time publicly, the second time privately, and then twice partook of the true body and blood of Christ in the Lord's Supper, the last time on Sunday. Septuages. (Feb. 14) and thereby strengthened himself for the journey to his heavenly fatherland, which took place 4 days later.

How highly he valued absolution is evident from the fact that he says: "For the sake of this (namely, for the absolution spoken by the priest in God's stead), I need confession most of all and do not want to and cannot do without it, because it often and still daily gives me great comfort when I am sad and distressed. (L. W. XVII, 2453.)

Of the holy. He writes to a good friend thus: "May God give all Christians such a heart that when they hear the word Sacrament or Lord's Supper, they leap for joy, even weep sweetly in true spiritual joy; for I love with all my heart the dear blessed Lord's Supper of my Lord Jesus Christ, in which he gives me his body and blood also bodily to eat and drink in my bodily mouth, with such exceedingly sweet and kind words: given for you, poured out for you." (L. W. XIX, 1576.)

It is also worth mentioning here the verses that Luther collected from the Holy Scriptures and from church scholars, e.g. Ambrose, and wrote down in his Psalter and prayer booklet, which he always carried with him. He wrote them down in his Psalter and prayer booklet, which he always carried with him, as if to say: "I want to take one of these sayings, with God's help, in my last hour of death, and thus be armed against Satan and all the gates of hell. The first saying that Luther wrote out for his protection and comfort is 1 Petr. 5, 7: "Cast all your care upon Him, for He cares for you." According to this saying, says Dr. Jonas in Luther's funeral sermon, who mentions this and other comforting sayings, the pious and holy Dr. Martinus cast all his care on the Lord Christ in the hour of his death, and neither asked nor worried where he would stay, but let God take care of his soul, which he commanded him, how he would care for

and preserve it. He adds: "I certainly could not have used Peter's words as a consolation at the last hour of death. There you can see what kind of man Dr. Martinus was, and how diligently he considered the word of the apostle. (L. W. XXI, 368-s fl.)

Among Luther's unceasing preparation for a blessed end, one can rightly count his daily practice of the Catechism, especially the first three main chapters; this had been his daily habit for more than 30 years, and he undoubtedly continued it until the last day of his life. One of the

The most remarkable passage in which he himself bears witness to this is the following: "I confess this freely as an example to whom it pleases, who am now almost an old doctor and preacher, and certainly can, or indeed should be able to do as much in the Scriptures as all such clever ones can; I still have to become a child, and daily early in the morning therefore count orally with myself the Ten Commandments, the faith, the Lord's Prayer, and what I want to have for dear psalms and sayings, as one now teaches and accustoms children; although I must otherwise deal daily with the Scriptures, and stand in battle with the devil; nor may I say in my heart, the Lord's Prayer is old, you know the Ten Commandments, you know the faith well 2c., but learn daily from it, and remain a student of the catechism, also feel that it helps me noticeably, and find with experience that God's word is not to be unlearned, but is actually true that the 141st Psalm v. 5. says of it, of his understanding is no number. And the wise man: He who drinks of me thirsts for me always, 2c. Sir. 24, 29." (L. W. V, 1652 fl.)

Finally, we have to remember his special way of performing his prayer. This is reported by Dr. Ratzeberger and Mathesius, who were often around him: he faithfully waited for his prayer, morning and evening, and especially before he went to sleep, he stood in front of the open window for almost half an hour in summer and winter, turned his eyes to heaven and cast all his worries and concerns on the Lord; and as for the last days of his life in particular, it is said in the report of Luther's death: "Every evening, for 21 days, he went from the large parlor to his little room at 8 o'clock, or often before, and stood in the window for a good while every evening, praying to God so earnestly and diligently that we, D. Jonas, M. Cöli, and others, were able to hear him. Jonas, M. Cölius, Ambrosius (his servant), Joh. Aurifaber (after we were silent) often heard some words, and wondered; then he turned out of the window, cheerfully (as if he had just laid down a burden) and generally talked with us for half a quarter of an hour, then went to bed." (L. W. XXI. 282 -f.)

Luther's last speeches, which his friends heard from his mouth especially over the table, are also remarkable; for just as he was accustomed to make the enjoyment of God's bodily gifts even more palatable through pleasant, useful conversations, so he did this even in the last days of his life. In particular, he spoke much comforting things on February 10 and 11 with regard to the planned settlement negotiations, especially about Christian unity, and still wrote these words on the wall of his bedchamber with chalk on February 16: We cannot do what everyone wants, but we can do what we want.

want. (S. L. Table Talks cap. 46 and 66, § 60 and 61.)

Very strange are also the words of Luther, which a zealous student of his in his writing against the land lies of the Heidelberg theologians in 1565, as if Luther changed his opinion of the holy communion before its end. The words of a zealous student of his in his writing against land lies of the Heidelberg theologians in 1565. A few days before his end, Luther had spoken these words over tables in the presence of many credible and respectable people, among others: He wanted to accomplish three things before his end (if God would let him live for a short time), after which he wanted to lie down in his bed of rest and fall asleep in Christ. One would be that he would write against the University of Louvain and answer their propositions. (This answer, as he started it and it was also printed, was found in his pocket after his death, which manuscript was given to Dr. Caspar Creutziger). Secondly, as soon as God would help him back to Wittenberg, he wanted to write against the silver jurists, who did nothing but incite princes and lords into each other and cause all the misfortune. Thirdly, he also wants to write again against the Sacramentarians at the Valette and then decide.

Although he was always cheerful in spite of his weakness, he sometimes let himself be heard: "Dr. Jonas and Mr. Michal, I was baptized here in Eisleben, how would I be if I stayed here? He also said several times, and especially on February 16, over tables: "If I trust my dear sovereigns, the counts, and, God willing, arrange the journey, then I will go home and lie down in the coffin to sleep, and give the body to the worms to consume.

(L. W. XXI, 276 †.) (To be continued.)

(From the Lutheran Church Newspaper.) **What are the guiding principles for the formation of orthodox synods of the lull). Church in the countries of this country?**

A fraternal word for review and discussion offered to the like-minded and inclined.

### §3.

#### The essence of the Lutheran Church.

Since Lutheran synods, as governing bodies, have as their object of governance the Lutheran Church and its welfare and prosperity, they must also be present and aware of the essence of the Lutheran Church.

Just as the Scriptures have only one and the same "truth to salvation", so there must be one among the existing special churches. Just as the Scriptures have only one and the same "truth for salvation", so there must also be one among the existing special or particular churches, which in all articles of the salvific doctrine is absolutely in accordance with the word of God and is "a pillar and foundation of the truth" without any admixture of scriptural and soul-corrupting error. This is none other than the one that is now called "evangelical Lutheran" to distinguish it from the others; for no other is able to show that all parts of the church are in harmony.

The Church of the Church of God, as the bearer and preserver of the pure and purified truth of salvation, is essentially one with the Evangelical Apostolic and Catholic Churches of the pre-papist era; all others, as their confessions show, are more or less mixed with error; none of them has the two unmistakable characteristics of the true-believing Church, i.e., pure life and pure sacrament. For that these two, and not any order or constitution, are the essential characteristics of the orthodox church, is undeniably evident from the fact that they are the only means of grace of the Holy Spirit through which the church is formed. They are the only means of grace of the Holy Spirit by which the church is founded and preserved. Or how else did the first New Testament church in Jerusalem come into being than through the preaching of Peter and the baptism of those 3000 who had the Word of God pass through their hearts? (Acts 2:37, 38, 41) And of these it bites, v. 42, that they also remained constant in the apostles' teaching and in the breaking of bread. Nevertheless, we admit a double:

1. not all of them are orthodox Christians who outwardly belong to our orthodox church; and as, for example. in Ananias and Sapphira the tares among the wheat and the rotten fish in the net were already in the glorious Pentecostal church, so we also confess with heartache that there are hundreds and thousands among us who prove by word and deed that they have fallen away from the grace of their baptismal covenant and are caught in unbelief or dead faith and do not confess the true church faith with mouth and deed as a living faith of their own hearts.

2) Individual Christians, who do not belong to us according to the specific confessional names, nevertheless belong to us inwardly, provided that they submit to the whole Word of God without falsehood un-

The church is a place where people can submit themselves to the teachings of the Holy Spirit. The first step is to make sure that the people are not perilously imbued with the special heresies of their ecclesiastical communities and faith parties through the special guidance of the Holy Spirit.

Nevertheless, we say:

ad 1. that the purity of the confession and the error-free truth of the doctrine of our church, which we believe, confess and teach in our symbols, is not diminished by the fact that thousands and thousands in the outer circumference of their church do not believe with it. For just as the sun shines with the same brilliance and illuminates with the same power, even if many close their eyes, so the pure doctrine of the Scriptures is not deprived of its light and value, even if many do not believe it and live according to it; for it does not stand on the faith of many and does not fall with the unbelief of many (Rom. 3, 3.), but it stands and is based solely on God's word and is therefore just as rock-solid and unchangeable as this, even though many outward confessors may inwardly believe in it.

We believe in their salvation or we do not believe in their salvation.

The pure doctrine does not become purer and stronger through many believing and does not become darker or weaker through many unbelieving, but as it is contained in its simple obedience to the Scriptures, in the confessions of our church, so it is and remains firm and certain, whether 3 or 3 million truly believe. By God's grace, however, even in the times of its deepest apostasy and decay (toward the end of the last century and in the beginning of this century) our church has had its 7000 who have not bowed their knees to any rational eel. Unv the Lord our God be highly praised, that he has not destroyed a Baal of the 19th century, namely the so-called love-universe. The Lord our God be highly praised that he has allowed a nineteenth-century Baal, namely the so-called Love Union between Lutherans and Reformed, this wretched human power at the expense of biblical truth, to serve, according to his love and truth, precisely to shake our church out of its slumber, so that it may seize anew the office of guardian and witness of the pure Word and Sacrament, which is so especially entrusted to it, and fight anew the old battle for the jewel of pure and unadulterated doctrine.

ad 2. that the doctrine of other ecclesiastical communities and parties of faith, which is more or less mixed with error, does not become purer by this, even if such and such of its members, through God's wonderful guidance of grace, are less permeated by such error and take hold of and appropriate "the truth for salvation," as far as it is still taught and practiced within their congregations, with a penitent and faithful heart for the salvation of their souls. For even if we readily admit that there are such individuals even in the Roman Church, not a single decision of the Tridentine Council (which, in the face of the bright evangelical truth, with dreadful blindness and obduracy, not only rejected earlier errors of the school of ecclesiastical sanctification) that is contrary to the Scriptures is still upheld by them.

tionirte, but also previous abuses now

as church doctrine and cursed the rejecters of such false doctrine) by a hair's breadth different and better.

Just as God demonstrates His almighty mercy in these individuals, by which He saves sincere souls eager for salvation even in the midst of the terrible and soul-destroying errors of their church, which arose through the lies of the devil and men, i.e. brings and maintains them to the right faith in Christ, so He demonstrates His holy earnestness in those in the bosom of our right-believing church who nevertheless do not share the same faith. He proves his holy earnestness to those in the bosom of our right-believing church who nevertheless do not share the same faith; and if they persist in unbelief, their judgment would naturally be all the more terrible, the greater the light they had received. At the same time, however, such members of our church, who are still dead, should be a natural chastisement for them and an incentive for the believers in it, especially for the ministers of the Word, to deepen their faith before the Lord.



For the sake of such unbelievers and muzzled believers, they must suffer heartily, and then, through prayer and intercession, exhortation, punishment, enticement, entreaty, threats, and promises, they must carry the voice of the good shepherd to the unlearned sheep and try to win them over to him. For pure love should always be with the pure doctrine; and it is also with those who adhere to this doctrine from the heart, and that without that dangerous admixture of spiritual arrogance and false, carnal proselytizing zeal, which, as the appearance of love, is commonly found in the impure doctrine of the sectarians and in the false holiness of the separatists.

(To be continued.)

### Lament over the decline of the American Lutheran Church.

In the 52nd number of the 3rd volume of the "*Lutheran Standard*" (i.e. Lutheran Banner), an English newspaper published by the directors of Columbus Seminary, we find a confession of the decline of the American Lutheran Church, which is all the more noteworthy since this newspaper does not want to stand by the so-called Old Lutherans at all, and even in the same number they are remembered with unmistakable reluctance in an article sent in.

After Mr. Spielmann, honorable editor, has mentioned how two excellent men of the local Reformed Church, the Doctors of Theology Schaf and Nevin, are now working with good success to return the German Reformed Church in America to the doctrine of its symbols, which it has also abandoned, especially with regard to the doctrine of the Holy Communion. Mr. Spielmann breaks out into the following just complaint about the apostasy that has occurred in the American Lutheran Church:

"We are filled with grief and sorrow when we consider the present condition of our own church. We cannot call the condition of our own church a happy and prosperous one, as some do. We think we have superfluous cause to humble ourselves before God in dust and ashes and to call upon Him fervently to save it from total dissolution, which, alas, it seems to be heading toward. It cannot be denied that our church has deviated to a considerable extent from the principles and doctrines of its confession, and in the same proportion has been absorbed into other denominations. We are far from disapproving of friendly intercourse with other branches of the Christian Church. . . But this can be done without it being necessary to forsake the principles of our church or to depart from its teachings. The Lutheran Church, like any other, can maintain its existence as such only by a firm and in all respects faithful adherence to its publicly recognized doctrines and principles. We are not meant to quarrel about words, but as far as the doctrines and principles are concerned, we are convinced that they should be preserved in their purity. We are sorry that this has not been done and that so many of our members are so little acquainted with them. It is therefore of great importance that at least parts of our symbolic books should soon be translated and widely distributed both in German and English.

"We recommend a careful reading through of the article communicated above" (it was a treatise on the Holy Communion from a newspaper of the Reformed Church). We publish it, without signing it, mainly in order to present to our readers the views of our Reformed brethren on the sacrament of the Lord's Supper. We should not be surprised if some of our readers should find these (Reformed) views more Lutheran than those nourished by some members of the Lutheran Church." 2c.

We were deeply pleased to find such an open-hearted confession of the deep decay of our church here even in the "*Lutheran Standard*" and such a wistful lamentation about it also expressed before our English fellow believers. For what Mr. Spielmann pours out his complaint about here before the whole world, that is it and nothing else, which we and all those lament and would like to bring to general awareness, who are often treated here like a new sect because of this and are therefore not called Lutherans, which is all we want to be, but Old Lutherans. \*) Well then, if one does not want to hear us, for example because we have not been educated here, when we testify against the apostasy that has taken place, then one should listen to such testimonies as the above, against which one cannot harbor a similar prejudice.

With equal pleasure we welcome Mr. Spielmann's invitation to organize a new printing of the symbolic books of the Lutheran Church in German and English. And as much as we would like to see these public confessions published in their entirety immediately, we are prepared, if this seems impracticable, so that at least something can be done, to offer our hand so that individual symbols of our church can be reprinted and a start can be made with the complete Augsburg Confession, including the three general confessions. We hope to God that in this way the desire for these testimonies could be awakened and gradually all the symbols could be published.

A COMMENTARY on St. Paul's Epistle to the Galatians, BY MARTIN LUTHER. 8vo. \$1.50.

Some time ago we found an English translation of Luther's interpretation of the Epistle to the Galatians advertised in the local "*Herald of Religious Liberty*". This announcement filled us with great joy, since we had long wished that also those Lutherans who are only familiar with the English language would get their hands on a book by Luther, from which Luther's true teachings could be fully understood. However, after we have acquired the work ourselves and examined it more closely, we find our hopes deceived. It contains a rather faithful translation of the original Latin text, recommended by the bishop Edwinus Sandys, which was already published in London in 1575,

The name "Old Lutheran" is not a sect name, because a Lutheran can use this name only if he is an Old Lutheran, i.e. if he accepts the old Lutheran doctrine and not a new one.

However, many important passages are omitted. The punishments of the error of the sacramentarians (the reformers who deny the real presence of the body and blood of Christ in the Holy Communion), which occur not infrequently in the original text, and the refutations of those who want to establish "church peace" (union) at the expense of truth are all missing in this English original. The refutations of those who want to establish "church peace" (union) at the expense of truth are all missing in this English translation, so that the English reader cannot get to know the whole, or the true Luther from it. We cannot say who was guilty of this dishonest mutilation of Luther's work, whether the translator in 1575, or the one who provided the new New York edition of 1844. Did the "*Lutheran Standard*" not want to draw the attention of the English-speaking Lutherans to this blamed mutilation and provide a good translation of the omitted passages as a supplement?

We only want to draw attention to one of them here. Omitted in the English translation is what Luther says about Gal. 4, 17. says: "At the same time we must also hear from the Sacramentarians that they blame us for being too stiff-necked and stiff-necked, and for breaking up all love and unity in the Christian congregations, so that we punish their doctrine of the Lord's Supper, and do not want to speak rightly; They think that it would be much better for us to close our eyes a little and let them off the hook a little, especially since there is no great need for this, since we are causing so much discord, division and strife in Christendom for the sake of this one article, which should not be the most noble of all, when in no other article of Christian doctrine are they more opposed to us than in this one article alone, the Lord's Supper. To this I therefore answer, Cursed be love and unity, for the sake of which God's word is to be misunderstood."

This is, of course, not the kind of language one is used to hearing now, but is it not highly dishonest that such passages have been erased, and yet the title promises Luther's entire commentary, even assuring the reader in the preface that the original text has been "translated most sincerely into our language"? ("*most sincerely translated into our language.*").

#### **The house postilla of Dr. M. Luther.**

Readers will remember from an announcement made in the first number of the second volume of this journal that those who wanted to subscribe to the above work would have to send the payment for it in cash when it would be close to completion. A few days ago we received the news that the work will be finished by April 1, 1846. Therefore, all those who have subscribed to the book through the publisher of the "*Lutheraner*" are hereby urgently requested to send in the amount for each copy ordered, i.e. \$2 for a bound copy and \$1.50 for a stapled copy, within the next few days.

Mr. H. Ludwig, the publisher of the Hauspostille, hereby indicates to the subscribers "that he has chosen a larger format and larger print than he initially intended; although this increases the costs somewhat, he hopes that the number of purchasers will cover these again, and if the enterprise should find a favorable reception, then with God's help, the printing of Dr. Luther's Kirchenpostille will also be proceeded with under the same conditions and in the same format".

Luther's last hours and blessed end.

We now come to the contemplation of his last day of life, his last hours and his blessed end, as such everything is told namely in the letter of Dr. Jonas to the Elector and in his and M. Cölius' report of Luther's death, as by faithful eyewitnesses. The former is in Luther's works only in Walch's edition XXI, 274 \* fl., the latter there 280 \* fl., as well as in the Leipzig XXI, 693, in the Altenburg VIII, 847, in the Jena VIII, 383 or 421 and in the Wittenberg XII, 460. The necessary additions have been taken mostly from J. G. Walter's Nachrichten von den letzten Thaten und Lebensgeschichten Luthers.

During the three weeks that Luther stayed in Eisleben, he was quite well, so that he was able to attend the settlement negotiations, preach four times, perform two ordinations, write several letters and essays, and attend to other business; he was able to partake of the meal every day and evening, and also especially praised food and drink, as it was delicious to him in his fatherland. He could also sleep and rest quite well every night, and his two sons, his friends and servants, who slept with him in his chamber, faithfully saw to it every evening that his beds were always well warmed; to his friends Jonas and Cölius he cheerfully bid good night every evening, often with these words: "Pray for our Lord God, that it may go well with his church business. The Concilium at Trent is very angry." After he had regularly taken part in the discussions for 1-1/2 hours each time, everyone, especially the princes and counts, asked him not to do so anymore, but to spare himself; therefore, on Wednesday, February 17, for the first time, he did not go into the larger room where the meetings were held, but remained in his upper room and either lay on a couch or lay on a bed.

Sometimes he looked out of the window and prayed so diligently that those who were with him heard it. In the evening, before dinner, he began to complain that he felt pressure on his chest, but that it did not yet reach his heart, and when, at his request, he was rubbed with warm cloths, he said that the pressure would subside a little; nevertheless, he went to the larger room for dinner, saying: "Being alone does not bring happiness; Prd. Sal. 4, 4; he still enjoyed food and drink as usual and was cheerful. At this last supper he also spoke many important words about death and eternal life and said among other things: "Oh dear God, 20 years is a short time, nor does the small time make the world desolate, if man and woman did not come together according to God's creature and order; how even it is vain Creatio (creation): God gathers his Christian church a large part from the small children. For I believe that when a child of one year dies, a thousand or two thousand children die with him. But if I die Dr. Martinus Dreysechziger, then I do not think that her sixty or hundred die with me through the world; because the world does not grow old now. We old people must therefore live so long that we look the devil in the butt, experience so much wickedness, infidelity, misery of the world, so that we may be witnesses that the devil has been such an evil spirit. Human race is like a sheepfold of slaughter sheep." Seckendorf defended the penultimate sentence thoroughly against the blasphemies which Cochläus raised against it. For although these words were spoken somewhat freely among good friends, the expression, which was offensive to some, was common in Luther's time and perhaps referred to a satanic apparition that he had had shortly before. With that expression, however, Luther meant nothing other than the affliction of God's children, that the longer they live, the more devilish malice and violence they have to experience.

Luther also pondered this question on that last evening over tables, "whether in that blessed future eternal assembly and churches we would also know one another;" and there

When his friends asked him to answer this important question, he replied, "How did Adam? he never saw Evam his whole life, and he lay there sleeping; but when he awoke, he did not say, where do you come from? what are you? but, the flesh is taken from my flesh, and the bone from my legs. How did he know that the woman had not sprung from a stone? Therefore it happened that he was full of the Holy Spirit and in the true knowledge of God. To that knowledge and image we shall be renewed again in Christ in that life, that we shall know Father, Mother, and one another, face to face better than Adam and Eve." Not long after these words Luther got up from the meal and went alone up to his parlor and bid good night to everyone he met in the way, also finally to the servants with the offering of his hand, as he always used to do. This happened at 8 o'clock. He was followed by his two younger sons, Martinus and Paulus, and M.

Cölius, and as usual he performed his prayer at the window, which J. Sickel, Dr. Jonas' famulus, had excelled in. Jonas Famulus, has distinguished and which reads thus: "O Lord God, heavenly Father, I call upon thee, in the name of thy dear Son, our Lord Jesus Christ, whom I have confessed and preached by thy grace, that thou, according to thy promise, for the glory of thy name, wouldst graciously hear me also in this, after thou hast revealed to me, according to thy great mercy, according to thy gracious will, the great apostasy and darkness of the Pabst for thy holy day, which is not far off, but for the door which is to be opened upon the light of the gospel, and which is now at hand in all the world, thou wilt graciously preserve the church of my dear fatherland until the end without apostasy, in pure truth and constancy of the right confession of thy word, that the whole world may be convinced that thou hast sent me for this purpose. Oh dear Lord God. Amen. Amen!"

When Cölius had meanwhile come down again and Aurifaber had entered Luther's parlor, he said: "But I am sore and afraid, as before for my breast. Aurifaber then advised him to take a scraped unicorn, which the young earls, whose tutor he was, were not prepared for.

had done good service in similar cases, and added: if you want it, I will get it. Luther said yes, and Aurifaber hurried to the countess, but first called to Jonas and Cölius, who were in the lower room, to hurry up to Luthern, which they did and rubbed him with warm cloths, which gave him relief, so that he soon said, "He would be better." Meanwhile, Count Albrecht of Mansfeld came with Aurifaber and brought the suggested remedy, which he gave him himself. When the count asked, "How is it, my dear doctor?" he answered, "There is no need, my lord, it is beginning to improve. Therefore, the count went away again in the hope that there would be no need, but he left one of his advisors, Conrad von Wolframsdorf, together with Jonas, Cölius, Aurifaber and Ambrosius, Luther's servant, with him. At his request, a spoonful of the remedy was given to him in wine for the second time, of which the aforementioned count's council had previously taken a spoonful himself, so that Luther would be all the less afraid of it. All this happened during half an hour. Thereupon he lay down on his resting bed in the parlor and said: "If I could slumber for half an hour, I hope it should get better." He also now slept gently for 1-1/2 hour while his friends and his two sons stayed with him. When the bell struck ten, he woke up, was surprised that they were awake with him, and said, "Behold, are you still sitting, may you not go to bed?" whereupon those present said, "No, Doctor, now we shall watch and wait for you. He got up alone, and going over the threshold into his bedchamber, he said, "Waits God, I go to bed;" and then in Latin (as he often did), "Into thy hands I commend my spirit; thou hast redeemed me, O Lord, thou faithful God." Ps. 31, 6. After he lay down in his bed, which was well warmed, he shook hands with all who had followed him, wished them a good night, and said, as he had done several times before, "D. Jona, and M. Cöli and the rest of you, pray for our Lord and his Gospel, that it may go well with him, for the Concilium of Trent and the unpleasant pope are angry with him," by which he again showed his unceasing concern for the Church of Christ and his untiring faithfulness in exhorting people to pray for her. Hereupon he had a gentle, sound sleep for three hours, until the bell struck one. Then Luther awoke again, called his servant Ambrosius, and told him to get into the parlor, which had been kept warm all night. Jonas asked him if he was feeling weak again, to which he replied: "Oh, Lord God, how I am in such pain! Oh, dear Doctor Jonas, I think I will stay here in Eisleben (where I was born and baptized). Jonas and his servant comforted him and said, "Oh, venerable Father, God, our heavenly Father, I will stay here in Eisleben.

ter, will help, through Christ, whom you have preached. Luther got up from his bed, went alone and without help out of his room into the parlor and, as he crossed the threshold, spoke in Latin the same words that he had said in the evening when he went to bed: "Into your hands I commend my spirit; you have redeemed me, O Lord, you faithful God. After he had walked up and down a little in the parlor, he lay down on a resting bed there, which became his deathbed, and complained that it pressed him very hard around the chest, but still spared his heart. He asked to be rubbed with warm cloths, saying that it would help him to be kept warm. While this was happening, Luther's landlord, the town clerk Joh. Alb. Drachstedt with his wife, two physicians, named Wild and Ludwig, and finally the count Albrecht of Mansfeld and his wife, which latter was endeavored without ceasing, by all kinds of tonics, which she brought along, to refresh him. But despite all the efforts of the bystanders, there was no improvement, and Luther said: "Dear God, I am very sore and afraid, I am going there, I will probably stay in Eisleben. Then Jonas and Cölius comforted him and said: Venerable father, call upon your Lord Jesus Christ, our high priest, the one mediator, you have left a great good sweat, God will grant grace that it will be better. "Yes, replied Luther, it is a cold dead sweat, I will give up my spirit, for the disease multiplies." Then he began to pray and said: "O my heavenly Father, God and Father of our Lord Jesus Christ, God of all comfort, I thank thee that thou hast revealed to me thy dear Son Jesus Christ, whom I have preached and confessed, whom I have loved and vowed, whom the wicked pope and all the wicked revile, persecute and blaspheme. I beseech thee, O my Lord Jesus Christ, let my soul's realm \*) be commanded unto thee. O heavenly Father, even though I must leave this body and be torn from this life, I know for certain that I will remain with you forever, and that no one can tear me out of your hands.

He continued in Latin: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Joh. 3, 16. Likewise the words: "We have a God who helps, and the LORD HERN who saves from death." Ps. 68, 21. After Luther had taken a spoonful of a very strengthening medicine for the last time, he spoke again: "I am going away, I will give up my spirit," and repeated three times very quickly the words: "Into your hands I commend my spirit; you have redeemed me,

(\*) He spoke of the sea without doubt out of deep humility before God, as if he wanted to say: What a poor creature I am compared to you, you great infinite eternal majesty.

O LORD, thou faithful God." Ps. 31:6 When he had committed his spirit into the hands of God, his heavenly Father, he began to be still, and was shaken and rubbed, and the countess as well as the physicians stroked him with all kinds of strengthening waters, and they called to him, but he closed his eyes and did not answer. While he was lying so still, Jonas and Cölius called out to him with a strong voice: "Venerable father, do you want to die to Christ and the doctrine you preach? Then he answered once more with a clear and loud "Yes!" and this was his last word, with which he concluded and sealed his doctrine and faith; For after this word he turned on his right side and began to sleep for almost a quarter of an hour, so that some of the bystanders regained hope, but the physicians and others did not trust this sleep and shone the light several times under his face, and behold, he turned pale more and more conspicuously, His feet and nose grew cold, he took another deep but gentle breath, and with that he gave up his spirit quietly and with the greatest patience, so that no one could perceive anything of restlessness, agony or pain of death in him, but he passed away peacefully and gently in the Lord, as Simeon sings, and Aurifaber closed his eyes. - —

Thus Dr. Martin Luther died in his hometown Eisleben after only two hours of illness on February 18, 1546 in the morning around 3 o'clock. The time of his pilgrimage had lasted 62 years, 14 weeks, 1 day and 4 hours. He died in the presence of his two younger sons and 12 other persons who stood mourning and weeping at his deathbed and are credible witnesses of his last hours, the exact description of which we owe to three of them in particular, namely Jonas, Cölius and Aurifaber, whereby God's hand can obviously be seen, which not only had all this written down in the most exact manner, but also preserved it unaltered for 300 years; certainly a rare example, indeed unique in its kind.

Luther had often wished for such a death. Thus Dr. Bugenhagen testifies in the funeral sermon preached to him: "I still remember when the venerable, our dear father D. Martinus Luther, saw some sweetly fall asleep in the confession of Christ, that he said: God grant that I may also fall asleep so sweetly in the bosom of Christ, and that my body may not be tormented with long pains of death, but God's will be done. Cölius reports in his funeral sermon about him, "he asked, where it pleased God, that he would not have to agonize long on the deathbed;" and Dr. Weiler writes: "I well remember that I often and much heard of the man of God, Dr. Luther: He worries and fears nothing less than for a quick and sudden death: for these, who are taken away by a quick death, must not be long with the

Nor do devils argue with such great and heavy thoughts of death as those who are afflicted with protracted illness, toil and torment themselves. Therefore, when Luther was told how the pious and godly man, Mr. Nicolaus Hausmann, had been struck with a blow on the sermon chair and had died, he said that he wished that he might also die this way and depart from this world. - —

**Holy Absolution,  
saved against the blasphemies of the Methodists.**

Motto: The other part of confession is absolution, which the priest pronounces in God's stead, and therefore it is nothing other than God's word, so that he may comfort and strengthen our hearts against an evil conscience, and we should believe and trust it as God himself. But he who is so blind that he does not see these things, or so deaf that he does not hear them, certainly does not know what God's word and spiritual faith or comfort is; what good can he teach? But if he sees it and hears it, and thus knowingly condemns confession in this matter, he is a pure devil and not a man, as he who knowingly sets himself against God, and refuses that God's word should not be told to the people, nor that hearts should be comforted and strengthened in the faith; he may justly be considered an enemy of God and all men, especially of holy Christianity. And where such preachers are, let all devout Christians beware of them, as of the devil incarnate, for God's word should be free, and both should go publicly and especially to teach and comfort everyone.

Luther.

In No. 371 of the "Apologist," the well-known Methodist paper, of February 13, there are two essays on holy absolution; the first is by a Methodist missionary at Fort Wayne, named Mulfinger, the other is the work of Mr. Nast, the editor of the said paper. There are three main reasons which move us not to pass over these essays entirely in silence. First, because, since we have the opportunity to speak, we do not want to make ourselves guilty of the terrible sin of blaspheming God and His holy Word by remaining silent, for it is written: "Because a soul would sin to hear a curse, and he is a witness to it, or has seen it, or has experienced it, and has not spoken of it, he is guilty of an iniquity. Secondly, because it is especially our office and profession to warn the flock entrusted to us against false prophets, who come to us in sheep's clothing, but inwardly are ravaging wolves. Third, finally, because the attacked doctrine of holy absolution is, unfortunately, not recognized even by many Lutherans of our day in its incalculable importance and in its inseparable connection with the overall doctrine of the counsel of God for our salvation, so that there is danger that the unspiritual loose talk of the Methodists will also eat away at the Lutherans like a cancer (2 Tim. 2, 16. 17.), if it is not seriously opposed.

Although, based on the experience we have

Although we have never been able to believe that the genuine Methodist preachers of our time are driven by the spirit of truth, we did not expect that they themselves would ever reveal so clearly what children of the spirit they are, as has happened in the above-mentioned essays. In both of them, the writers do not merely express their misgivings about holy absolution or its misuse, but they do not hesitate to call it a "rod of Egypt," or even "the devil's main trick," and to cast a spell on those who take comfort in the absolution pronounced to them by a servant of Christ at his command and in his stead in the name of the Triune God, saying: "Cursed is the man who relies on men and departs from the Lord with his heart." We confess, when we read such words, we were quite heartily appalled that Methodist preachers, who otherwise pretend to be so earnestly zealous for God, could utter before all the world such abominable blasphemies, declare God's eternal Word to be a tottering and brittle reed, and a most holy institution of Christ to be a chief artifice of the devil, and thus make the Son of God Himself a devil, O that the pen did not fall from the trembling hand of the scribes the moment they wrote such things! Oh, that they, having the word before them, "Whose soever sins ye remit, they are remitted unto them," were not thrown upon their knees by this sunny word of the living God, with tears of newness, begging God's forgiveness for their as vain as they were sacrilegious design to darken these bright words, and to contradict to the face the true and faithful God speaking therein! If we knew nothing more about absolution than that Luther and a thousand other honest and highly enlightened witnesses of the truth profess to have received comfort, light, life and strength and the testimony of the Holy Spirit through absolution in their greatest distresses of conscience and anguish, we would already for that reason be guilty of shame, we would be ashamed of the shameful, stinking arrogance of elevating ourselves above such men and boldly assuming that in doing so they were standing in a curse-worthy carnal trust in human hands, indeed that they had used one of the devil's main tricks to make a false consolation for themselves. But let us suppose that Mr. Mulfinger and Mr. Nast consider themselves so highly enlightened that they look upon Luther, Melancthon, Brentius, Chemnitz, Arndt, Paul Gerhardt, Scriber, Heinrich Müller, Conrad Rieger, Schade, Woltersdorf, in short, upon all Lutheran theologians with pity, as superstitious people who help

themselves with the main tricks of the devil, should they not at least tremble before the temptation to distort and condemn a holy and sacred word of God?

But we get down to business without further ado.

In three places in Scripture we hear our dear Lord and Savior, Jesus Christ, make three important and remarkable statements, which obviously deal with one and the same thing. According to Matth. 16, 19, after Peter had confessed that he was the Son of the living God, he said to Peter: "I will give you the keys of the kingdom of heaven; whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Furthermore, according to Matth. 18, 18. the mouth of truth speaks to all the apostles thus: "Verily I say unto you: Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. Finally, according to John 20:21-23, when after His resurrection He stood again for the first time among His disciples as the victor over sin, death, the devil and hell, Christ said to them: "Peace be with you! As the Father has sent me, so I send you. And when he had said this, he breathed on them and said to them: Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

These words are so clear that they need no explanation. Who really wanted to make them clear only by his interpretation, he would act no differently than he who wanted to illuminate the sun with a burning tallow candle. Everyone knows that the words "remit sin" or "forgive" mean to absolve someone of his guilt and the punishment he deserves, and that the words "retain sin" mean not to forgive someone his sin and therefore to condemn him to the punishment he deserves. The expressions "bind, loose, key," which Christ uses in the first two passages, are indeed metaphorical, that is, inauthentic, figurative expressions, but therefore not ambiguous and uncertain, but so clear that even a Christian schoolchild can understand that they are meant to indicate the same thing that is said in the last passage. It is known that sins are often compared to ropes and chains in the holy scriptures, with which Satan binds and captivates people to their damnation, Prov. 5, 22, 1 Tim. 6, 9, 2 Tim. 2, 26. Therefore, if someone is given the power to spiritually loose men, this is nothing else than the power to forgive their sins and thus to dissolve the bonds of sin and damnation with which they were bound; and if someone is given the power to spiritually bind men, this is obviously no other power than that of retaining their sins and thus leaving them in the bonds of damnation and condemning them to the captivity of hell. Finally, it requires



hardly for anyone to mention that the one who receives for others the keys of the Kingdom of Heaven, thereby naturally receives the power to exclude and close the Kingdom of Heaven to others.

If, then, we do not want to distort the words of Christ in the three statements mentioned above, and if we do not want to put a meaning into them that we might have, but which does not lie in them, but rather take out the meaning that they must necessarily have, then those words teach us first of all this irrefutably, that Christ gave the holy apostles the power to forgive and not to forgive sins, to exclude and to shut up the kingdom of heaven, to absolve or beatify and to condemn, in such a way that what they would do on earth in this respect should be powerful and certain also in heaven, as if it were our Lord Christ himself. Lord Christ himself. It is self-evident that the apostles, and those who bear their office, were not made gods by these words, that they did not receive the power to forgive sins as if they were lords over heaven and hell, over salvation and damnation; no, as Lord, God alone forgives and retains sin, for it is He who is offended by every one. When it is said that Christ first gave the apostles the keys of the kingdom of heaven, this indicates that the apostles should absolve and banish only as agents, as servants of Christ, as stewards and administrators of foreign goods entrusted to them, not in their own name, but in Christ's name, not at will, but according to the precise instructions given to them. But just as a pardon, which an offender condemned by the king receives from the lowest civil servant in the name and on behalf of the king, is just as valid as that which the king pronounces with his own mouth, so also, according to the command of Christ, the absolution of the apostles, if it was given according to Christ's instruction, was just as valid as if Christ had spoken it in his own person.

Clearly Christ says to Petro: "I will give you the keys of the kingdom of heaven" 2c.; clearly he says to all" apostles: "Whose soever sins ye remit, to them" 2c. Now whoever wants to be a Christian must be prepared to suffer a thousand deaths rather than want to depart from these words of the living God. Or should he be a Christian who, when a word of God gives him a meaning that is contrary to his natural thoughts, twists and turns this word like a waxen nose and interprets it, so that the yes becomes a no, black becomes white? Doesn't God say: "I look at the wretched and the broken in spirit, and who fears my word"? (Isa. 66, 2.; cf. Ps. 119, 161.) And how did Christ himself deal with Scripture? When he, the eternal, personal Word, was tempted by Satan, he himself used no other weapon than the written Word and repulsed every new attack by saying: "It is written in the Word of God.

written." And when the Jews accused Christ of blasphemy, because he had made himself God, what did Christ do? Even then he referred to the letter of the Scriptures, from which one could not depart, and said: "The Scriptures cannot be broken! (Joh. 10, 35.) How? the highly praised Son of God fought with the sword of the written word and declared himself imprisoned by expressions of the prophets, that he could not yield and, so to say, neither backward nor forward, and we miserable people do not want to let ourselves be imprisoned by the words of the Scriptures? we wanted to despise such divine barriers, not to stand still with them, but to boldly leap over them? we wanted to call ourselves Christians and not direct our mind according to the words of the Scriptures, but direct the words of the Scriptures according to our mind? Let that be far off! No, if even the Methodists had a thousand times more glorious appearance of holiness than they spread around them; if they stood in the world like angels of light (2 Cor. 11, 13-15.); yes, if even all the prophets and apostles arose from their graves and all the angels came down from heaven (Gal. 1, 8.) and said that no human apostle had the power to forgive and retain sins in the name of Christ, a righteous Christian should answer them with Christ: **"It is written:** Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained; **and yet the scripture cannot be broken!!!!"** I stand by this; may others rely on their heart and their reason, I rely on the word of my God, and with it I will one day confidently appear before His judgment seat. "But if some do not believe in these things, what is the reason? Should their unbelief nullify God's faith? Let that be far off! Let it rather remain that God is true, and all men false," including the Methodists. Rom. 3, 3. 4.

This is enough for this time. In the next number we intend, with God's help, to remove the doubts that may arise against the literal understanding of Christ's words and to thoroughly refute the objections that have already been made.

(To be continued.)

**Luther's Home Postil.**

### **To the subscribers of this work and to the German Lutherans.**

In an announcement issued on July 3, 1845, the undersigned promised to begin printing a German edition of the above work as soon as a thousand good subscribers had been collected. It was further stated that the book would be printed in 624 royal octavo pages, in small pica type, at \$2.00 for a bound

copy and \$1.50 for a paperback copy, and that subscribers and agents (because of the cheap price) should send in the amount for each copy as soon as the work was nearly completed; agents should have one free for every ten copies so paid.

The undersigned now has the pleasure of announcing that, after hearing the remarks and opinions of the friends of this enterprise, and after obtaining about six hundred signatures, he has decided to have the work stereotyped and to use coarser type (pica) than was at first intended, as well as to have it printed on double Co

In addition, an excellent artist from Dresden has made an excellent picture of Luther after Lucas Kranach in the format of the book, which will be added to it. All these changes and additions have increased the expenses considerably, without any increase in the subscription price. The undersigned thought that if every pious-minded German Lutheran in our country would buy a copy at the low price noted here, he might cover his increased expenses. He is pleased to be able to inform his German Lutheran brethren that the stereotyping is more than half completed and is progressing rapidly, that the work will be executed in a nice and elegant manner, on beautiful paper and with new type, and will certainly be finished between April 1 and 15 of this year.

Therefore, the undersigned asks for kind orders from new subscribers under the above conditions, and asks those agents who gave him their kind support in announcing the enterprise to immediately collect the subscribed funds and send them by mail without delay in the month of March, so that he will be able to cover to some extent the heavy costs "which he has already had and will have before the completion of the work.

To give but an idea of the expense, he remarks that the cost of stereotype plates, paper, printing, and binding the first thousand copies will be over \$2000, so that at least three thousand copies, to defray the expense and adequately compensate for the capital expended, will have to be sold.

At present, about eight hundred subscribers have been registered. The undersigned hopes that by God's blessing this enterprise will be crowned with a favorable success. Heinrich Ludwig,

No. 70 and 72 Vesey Street.

New-York, February 25, 1846.

Subscriptions are also accepted from Wilhelm Radde, No. 322 Broadway, New-Zjork; C. L. Nademacher, No. 49 Norv Fourth Street, Philadelphia; C. F. W. Walther, editor of the "Lutheran," and Franksen and Wesselhöft, St.Louis, Mo. and the editor of the "*Lutheran Standard*," Columbus, Ohio.

News. On Feb. 22, M. Stephan, formerly a Bohemian-German preacher at Dresden in Saxony, died in Illinois of ulcer.

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Paid:

2nd half of 1st year: Mr. Frahs.

1. "" 2." the gentlemen: P.

Bürger, Altenburg, Bocker, Roßwage, Heidorn, N. Frahs.

2nd year: the gentlemen: Dr. Hunger, N. Wege (tz10.00), P. Kunz, P. Schlader- mundt, I. Föllinger, Altenburg L Geißler.

Erh. \$1.00 for the seminar in Altenburg vou Mr. Langner in Buffalo. Sincere thanks!

To the Expedition of the "Luth. Kirchenzeitung". Several months ago, Messrs. Koch and Spielmann each sent in 1 dollar as a prenumeration on the K. Z.; why do they not receive it?

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Printed by Weber and Olshausen.

**Can a Lutheran Christian in good conscience participate in such sacramental acts as prescribed by the latest "Church Agenda for the Evangelical Lutheran Congregations in Pennsylvania, New-York, Ohio 2c." 1842?**

I did not think up the question myself, but it was really put to me by several people as a question of conscience, and the longer I thought about it, the more I became convinced of the importance of the question and its answer. It is sad enough that such a question can arise over an agendum that calls itself Lutheran. If doubts arise because of sacramental acts of the Episcopalians, Catholics, Methodists 2c. But the above question leaves only the alternative that either the questioners or the agendas in question must grossly violate the Lutheran confession. It is worth the effort, however, to investigate on which side the fault lies. What kind of administration of the sacraments is prescribed by the official document? Concerning the holy baptism, the Agende contains 4 different forms. The first one is still the most tolerable and is undoubtedly included to satisfy those people who are still "attached to the old;" the old form of the Lutheran baptismal booklet still shimmers through, although poorly enough. But one asks: why did they not leave it at the old unchanged baptismal booklet, which Luther did not make, but took from the ancient church and only cleaned it from papist additions? Why didn't they stick to the baptismal form of the old American agendas from 1756? If one were in heartfelt agreement with the doctrine laid down in the old baptismal forms, why does one make innovations without reason, which should be avoided in the Church of God? However, already in this form there are false innovations, which indicate an alarming aversion to the doctrine itself. I emphasize only one thing. The question to the baptismal witnesses is retained:

"In the name of this child, do you renounce the devil and all his works and all his nature?" but at the same time added the questionable statement: "i.e., the dominion of sin and vanity." What is the purpose of this addition? Is the question so unclear that it needs an explanation? Should not a child reasonably know from the small catechism who the devil is and what his works and nature are? Or is it to remove the offence that the educated of our time take at the doctrine of the devil, and to give them to understand that one must not imagine a personal devil; that this is just a symbolic designation of the dominion of sin and vanity? Knowing that this addition is taken from the newer agendas, which were created under the influence of rationalism, such as also the agendas of 1818, it becomes more than doubtful whether the form still assumed the existence and realm of a real devil. A Christian who does not deal with mischievousness - 2 Cor. 4, 2. - and likes to express his faith unambiguously, must already be deeply hurt and offended by this ambiguous addition.

The second form goes one step further and stands entirely on the standpoint of modern unbelief. In the whole address to the witnesses of baptism, not a word is said about the necessity and the power of baptism, not a word that the child is conceived and born in sins, even subject to death and the kingdom of the devil, not a word that holy baptism gives forgiveness of sins, redeems from death and the devil, and gives eternal blessedness; but "through baptism the child shall only be received into the fellowship of God and Jesus. Of course, even the most unbelieving person, even a denier of the eternal deity of JEsu Christ, who nevertheless wants to be a worshipper of God and JEsu, will say yes to this without argument. The apostolic creed is completely omitted in these forms and its place is replaced by the question: "Do you demand that this child be baptized according to the order of JEsu and be accepted among the number of Christians?" And what Christian witness to baptism can answer a joyful yes to this question? Equally pathetic is the

Final prayer and the address to the baptismal witnesses and I do not say too much that not a single sentence corresponds to the model of the salvific words. Whoever finds this too harsh should read the form for himself. What should one say further about the 3rd form? It is as if the authors had competed to see who could best understand the art of interpreting the sacrament of Holy Baptism with all its power. It is as if the authors were competing to see who could best understand the art of emptying the sacrament of Holy Baptism of all its power and reducing it to a mere, meaningless ceremony. For those who do not yet know to what degree of decay the Lutheran church of this country has degenerated, just listen to the beginning of this 3rd form: "The divine founder of our holy religion, JESUS Christ, has given us the sacrament of baptism. The divine founder of our holy religion, Jesus Christ, before his departure from the world, made the decree that all who want to profess his teachings are to be consecrated as his confessors and followers through baptism;" further: "Baptism is the consecration of man as a child of

God;" further: "The sprinkling of pure water is a symbol of the inner purity of the soul, to which man is called in the fellowship with Jesus and is led by the bestowal of the Holy Spirit. This is why Paul calls baptism a bath of rebirth and renewal by the Holy Spirit. Spirit" 2c. You poor, deceived Lutherans, you have believed until now that your preachers baptize your children, so that they should receive forgiveness of sins, be redeemed from death and the devil and attain eternal bliss, according to the words of your catechism; you are deceived; they want to do nothing, but consecrate\*) your children to confessors and followers of Jesus; they sprinkle them with water, not so that they can

The word consecration, even when used in the ecclesiastical sense, applied to the sacrament of baptism, gives it a meaning contrary to its intrinsic nature. Churches are consecrated, i.e. they are declared and designated for worship by a solemn act; preachers are consecrated, i.e. they are solemnly confirmed for the office to which they have been called. Who now calls the sacrament of holy baptism a consecration of man? He who calls the sacrament of holy baptism a consecration of man to the child of God, a consecration to Christianity, denies the very essence of the sacrament as a powerful means ordered by God to impart grace to the sinner. Thus, he makes holy baptism an empty ceremony that gives man nothing that he does not already possess.

be born again of water and spirit to children of God, but only to the symbol of the inner purity of the soul 2c. These are the helpers of your bliss, which, as much as there is in them, would deprive your children of the beatific power of this heavenly bath. - You would think you were listening to an avowed rationalist! I am convinced an honest Calvinist will abhor this loose talk of tarife as a blasphemy of baptism, and a Lutheran should approve, or yet say a tacit yes to it? I pass over a lot of other disgusting sentences in the 3rd form and say of the 4th only this much: this form, too, denies its affinity of spirit with Nro. 2 and 3; partly it is purely Pelagian and places natural corruption in the "power of sensual inclinations," partly it is semi-Pelagian, in that it ascribes to the natural man a struggle between spirit and flesh, partly it is reformed, in that it makes baptism an "outward sign which guarantees the child the grace of God," partly it is rationalistic, in that it again calls baptism the "consecration of Christianity. Now a Lutheran Christian takes his small catechism, which answers the question: What does baptism give or benefit? It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, as the words of God's promise read. He will easily be able to answer the above question. I do not claim that a baptism performed in accordance with this ordinance is not a baptism, if it is still performed with water and in the name of the Father, the Son and the Holy Spirit; but I do claim this: "If a Lutheran Christian, who knows the Lutheran doctrine of the sacrament of Holy Baptism well and believes it with all his heart, then he will be able to answer the above question easily. If a Lutheran Christian who knows the Lutheran doctrine of the Sacrament of Holy Baptism well and believes it from the heart approves of this blasphemous distortion of the doctrine of the Sacrament of Holy Baptism, or at least tacitly puts up with it, he makes himself guilty of all the grave sins which the authors of the Agende have brought upon themselves." - In one of the next numbers, a brief elucidation of the Lord's Supper, as prescribed in the Agende of 1842, will follow.

### **The holy absolution saved against the blasphemies of the Methodists.**

(Continued.)

The doctrine of holy absolution is so clear. As clearly as the doctrine of holy absolution is founded in Scripture, as we saw in the previous number. There is hardly a doctrine that would meet with such general opposition in this time of unbelief and fanaticism as this one. Now one might think that since the Scriptures speak so clearly, it would be unnecessary to say anything about the objections raised against the doctrine in question, for he who rejects this doctrine cannot possibly be unbelieving.

Therefore, there is no other way to help such a person than to try to convince him of the divinity of the Scriptures. If this were done, all doubts about the divinity of the absolution pronounced by a human apostle would fall away of their own accord. But as sure as it is that most of the so-called "believers" who oppose the doctrine of absolution do so because they do not yet believe with all their hearts that the Bible is the Word of God and that the Lord Jesus is the true God and eternal life (1 John 5:20). 5, 20.), yet the very Word of God tells us that the heretics "easily deceive even the innocent hearts by sweet words and splendid speeches" (Rom. 16, 17.18.) and "warp their minds from the simplicity in Christ." (2 Cor. 11,3.) For the sake of such easily seduced and misled innocent hearts and simple-minded souls, it is therefore necessary to answer the objections, to shut the mouths of the objectors, to remove the poison of seduction from them and thus to make them harmless at least for those who do not want to wilfully remain in error and be condemned therein.

The way of opposing the doctrine of Holy Absolution is very different. The way of opposing the doctrine of holy absolution is very different. The most ungodly and infamous, which so-called believers can use, is the one used by the Methodists of our days and now especially by HH. Nast and Mulfinger. Not only do they deny that the Christian church still has the power to forgive and retain sins, they even claim, in spite of Christ's sunny words, that even the holy apostles never had this power. They conclude quite correctly that if they could persuade Christians to do so, they would best have eradicated the doctrine of absolution from all hearts. But to achieve this end, they twist the words of Jesus Christ in such a way that it must deeply outrage a Christian heart.

For Mr. Mulfinger first writes: "The passage: ""Whose sins you forgive"" 2c. - seems to be favorable to

absolution at first sight." But afterwards he declares that absolution, according to this passage, is only the "authority to preach the conditions of reconciliation and forgiveness of sins through faith in JEsu(m)." We would not put this drivel of a pompous ignorant neophyte here, if Mr. Nast did not declare it to be very "thorough and edifying" and cite it as proof that even a "great German divine scholar" of our time says: "The authority of the keys is nothing else than the exposition of the conditions under which God makes men blessed or condemns them."

Truly, whoever does not see from this sample of Methodist interpretation of Scripture that the Methodists do not take the peculiarity of their religion from the Bible, but from its

What is there to open the eyes of a person who has not forgiven his heart and reason? Remember, dear reader, when our Lord Jesus Christ instructs someone to forgive the sins of others, according to the Methodist explanation of the Bible, this means that the conditions of forgiveness should be presented to him. So when Christ demands of his believers that they forgive their offenders, he does not demand, according to the Methodists, that they really forgive the offenders their offenses; that they should reliably assure with their mouths that they are really forgiven and forgotten, and that they should consider them in their hearts as if they had not happened, but according to the Methodists Christ demands only this, that Christians should have the power to show their enemies what they had to do in order to obtain forgiveness. Doesn't this mean to interpret the Scriptures finely? Yes, doesn't this mean to treat Christ's speech - it is terrible to say - like the speech of a fool who doesn't know how to express himself? Doesn't this mean to mislead the Holy Spirit? Does it not lead the Holy Spirit to the snare? If God's words may be interpreted in this way, what word can the sinner then still hold to? what word then still stands firm? what doctrine of Scripture, if this way should apply, cannot be eargesiren (explained) out of Scripture? - It is undeniable, herewith the Methodists prove that they, as offspring of the Reformed Church, actually stand on the same ground with the nationalists. For if someone asks Mr. Lichtfreund whether he also believes that Christ, as the Bible says, has redeemed mankind? the aforementioned gentleman will immediately answer: "Yes, for I do not at all agree with the somewhat too honest torch writer in New York, who condemns the Bible as a book of lies and Christ as a deceiver; but of course one must not think that Christ has really redeemed men; no, he has done this only in so far as he has shown men the conditions which they must fulfill in order to be redeemed". Is the Methodist way of explaining the forgiveness and retention of sins a hair better than this? Does it not look like the rationalistic one? Therefore, whoever still believes in God's word, be warned against the Methodist spirit; it is a spirit that is not afraid of God's words. The words of the Office of the Keys are not the only ones in which this is revealed. The Methodists are just as careless and sacrilegious with the words of God that speak of holy baptism, of holy chrismation, and of the ministry of the keys. Baptism, of the Holy Communion, of the The Methodists are equally careless with the words of God concerning holy baptism, holy communion, the imputation of the active obedience of Christ, and the like. And would that this shameful contempt of the written word could be found only among the leaders of the Methodist churches! But, alas, this plague has infected the poor souls led by them almost without exception; for if one talks to a Methodist, or Methodist-minded Evangelical, After Lutheran, and the like, one sees,

that they have no reverence for any word of God; when a clear statement of Scripture that testifies against them is held up to them, they act as if a goose had whistled at them. This truly does not testify to the right holy spirit. Spirit. For this rather testifies "that the Spirit is truth" (1 John 5:6); this works a broken heart that "fears the word of God. (Isa. 66, 2.) and which firmly believes: "Man does not live by bread alone, but by every word that passes through the mouth of God" (Matth. 4, 4.). Therefore, we repeat, a Christian enlightened by the Holy Spirit follows his Savior, does not allow himself to be driven away from the Word, and, if a dispute arises, appeals to it and says: "It is written! And the Scripture cannot be broken!

Your word stands firm like a wall, which no one can turn,

He was as smart as he wanted to be.

Now that we have shown that the Methodist interpretation of the passages dealing with Holy Absolution is based on principles that do not contradict the truth and certainty of the whole of Holy Absolution. Now that we have shown that the Methodist interpretation of the passages dealing with holy absolution is based on principles that overturn the truth and certainty of the whole of Scripture, let us examine the other objections that are raised by analogy. Let us now examine the other objections that are based on the analogy (similarity) of faith. (Rom. 12, 7.)

The most common objection of this kind is that Scripture clearly teaches that God alone can forgive sin. (Luc. 5, 21. Cf. Isa. 43, 25.) We answer this: This is true; but this is not denied by the correct teaching of absolution. That God alone can forgive sin is not in dispute; the Lutherans deny this as little as the Methodists and all parties of Christianity; the only question is whether God forgives sin through men. This alone the Lutherans assert, and that according to the Scriptures. For it is not only written, "Whom ye remit sins," 2c., but the preachers of the gospel are also clearly represented in God's Word in general as "God's fellow-workers and fellow-assistants." (1 Cor. 3, 9., 2 Cvr. 6, 1.) St. Paul therefore says to the Corinthians: "I have begotten you in Christ JEsu through the gospel." (1 Cor. 4, 15.) To the Galatians he says, "My dear children, whom I have begotten with fears." (Gal. 4:19.) Yes, the same apostle even ascribes to the bishop Timothy the saving of his hearers, saying, "Take heed to thyself, and to the doctrine, persevere in these things. For where thou doest these things, thou shalt save thyself, and they that hear thee." 1 Tim. 4:16. The Methodists, of course, will quickly finish with such passages and say that these are all somewhat exaggerated expressions; God alone can give birth again and make blessed; the apostle evidently wants to indicate by those expressions only so much that the preachers of the gospel can set forth the conditions of being born again and of becoming blessed.

ten. But that is to justify the distortion of one passage by distorting others also; that is not to interpret Scripture, but to empty it out, not to sharpen it (Deut.

6, 7.), but blunt. If such an interpretation of Scripture is valid, then searching the Scriptures is a thing of the past; then the interpretation of Scripture is nothing other than the effort to stretch and bend the words of Scripture until one has brought out a meaning from them that is tolerable to ordinary human understanding. Then the business of an interpreter consists in saving the same from suspicion by sophistries, as if it could not stand before the judgment seat of reason. But we, together with all sensible Christians, regard as a good interpreter of Scripture the one who discovers ever greater depths of wisdom and ever sharper limits of truth precisely in the particular way in which Scripture is expressed. But he who treats the Scriptures as if they were full of words and had little meaning, as if they used strange expressions but concealed vapid content underneath, as if they gave themselves the appearance of mysterious depth but were quite shallow: such an interpreter of the Scriptures is thanked by the devil for his efforts. This is Rosenmüller's, Dinter's, and Lichtfreund's way of putting the Scriptures under the guise of interpretation. Now what is it that the apostle teaches us when he says of the preachers of the gospel that they are God's co-workers and helpers, that they are spiritual fathers and make their hearers blessed? In this way he teaches us that God Himself is powerful and effective through the Christian preaching ministry He established, that the voice of an evangelical preacher is not a mere human voice, but God's voice, that God works through them, as through His armor and instruments (Acts 9:15), on the souls of men. Just as, according to Scripture, God alone calls, enlightens, gives faith, regenerates and saves through the ministry of the Word, so God alone forgives sin through the ministry that preaches

reconciliation. Therefore St. Paul writes 2 Cor. 5, 17-20: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. But all this is from God, who reconciled us to Himself through Jesus Christ and gave us the ministry of reconciliation. For God was in Christ, reconciling the world unto himself, not imputing their sins unto them, and hath established among us the word of reconciliation. Therefore we are ambassadors in Christ's stead, for God admonishes through us; so now we ask in Christ's stead: Be reconciled to God."

If an ignorant, and at the same time irreligious man makes the objection: "How may a

If a man, a wretched priest, dares to forgive sins, he makes himself God," we should not be surprised; but should men not be a little more eager to forgive sins?

Should they not be ashamed of such an interjection, who want to be scholars of Christ and teach others? Should they not at least know the difference between a householder and a steward and thereby lose all difficulties? (Ebr. 3, 5. 6. Cf. 1 Cor. 4, 1.) Admittedly, the one who wanted to forgive other sins in his power made himself God, as a lord over hell and heaven, damnation and blessedness, from his own arrogated authority and in his own name, but a true Christian preacher, as is well known, always absolves thus in essence: "By virtue of my office, as a called and ordained minister of the Word, instead of and by command of my Lord Jesus Christ and in the name of the Triune God." Just as the poorest can distribute the greatest treasures of a rich man, if he has been appointed steward over them, so also a sinner can receive forgiveness, which is a spiritual treasure of the rich heavenly Father, if the sinner has been appointed steward by him. But this is how the absolution of a human apostle must be regarded; that first objection is therefore null and void. The Methodists, of course, try to persuade their people that the doctrine of the Lutheran Church is this: God has relinquished the power to forgive sins and has handed it over to the Lutheran preachers, who can now admit to heaven and exclude from it whomever they wish. By such distortions, the gentlemen prove that they themselves know that if they wanted to attack the true doctrine of the Lutheran Church on absolution, they would themselves be proving Christ false; they must therefore impute to it a doctrine that they themselves detest.

(To be continued.)

(Sent in.) **True love.**

The church historian Eusebius (died 340 AD) has preserved the following touching story from the life of St. John. John the Apostle.

During a church visitation trip to the Christian communities of Asia Minor, John met a youth whose engaging figure and noble demeanor aroused the apostle's affection. He took the youth and placed him under the care of the bishop of that place, with the urgent exhortation, repeated several times, "I commend this youth to you in the presence of Christ and this church, that you will attend to him with all diligence and care for him as much as you always can." The bishop then took the youth into his house, instructed him carefully, and finally baptized him. When this was done, the bishop thought he might relax a little in his care and supervision of the young man. But the young man abused the freedom he had been given, got into bad company, through which he was led into a nefarious, frivolous life; until at last, on the day of his baptism, he was baptized.



In the end, he even became the head of a band of highwaymen, among whom he soon distinguished himself in power and prestige, as well as in cruelty and tyranny. Some time later, the apostle John visited that place again and, having completed his other business, demanded from the bishop the pledge he had entrusted to his hands. The bishop was surprised, as if he did not understand what John meant. I mean," answered the apostle with holy earnestness, "the young man whom I entrusted to you, and now I want to know how my brother's soul stands." Then the old man was saddened and said with tears, "Alas! he is dead."-"And what death did he die?" asked the holy apostle again. Apostle asked again. "Alas, he is dead to God, and therefore spiritually dead," answered the bishop; "for alas, he has become an ungodly wicked man; instead of going to the temple of God, he has gone up into the mountains with his companions, and practices robbery and murder." When the holy apostle heard this When the holy apostle heard this, he tore his clothes and lamented the soul of his brother, whom the bishop had taken bad care of, had a horse and a messenger given to him on the spot, and rode hastily toward the mountains. Here he was captured by the outposts of the robbers, but he asked to be led to their captain. The latter stood armed at some distance, and the moment he recognized St. John and saw him coming straight toward him, shame and consternation seized the fierce robber, so that he fled hastily to get out of his sight. The apostle, though very old and weak, pursued him as fast as he could; but since the feet of the old man could not catch up with the swift youth, he called out to him with agile words, "O my son, why do you flee from your old defenseless father? Have mercy on me and do not be afraid, there is still hope of your salvation. I will ask Christ for you, yes, if it would be necessary, I am gladly prepared to suffer death for you myself and to lay down my life, so that I may receive only yours. Oh, just stand still and believe me, for I have been sent here by Christ. Then the young man stopped and, full of shame, threw his weapons from him, lowered his eyes to the ground, trembled and shook, and melted into tears. With a broken heart he embraced the aged apostle and wept so much on his neck as if he wanted to baptize him with his tears. St. John assured him that he had grace with Christ, and after fasting with him, praying for him, and refreshing his contrite spirit with many comforting words, he brought him back with him and gave him back to the Church.

While from this example we see the faithful love and sparing mildness of the apostle toward the fallen, on the other hand, shines forth

Another example shows his punitive severity against pernicious false teachers, as Polycarpus, John's disciple, told Irenaeus with his own mouth. (Tren. aäv. lner. III, 3.) John once wanted to go with some of his friends to Ephesus to a public bath, and when he heard from the outside attendant that Cerinthus was in the bath, he was violently frightened and did not want to go in because of disgust against this false teacher. He immediately took his way back and said to his companions: "Dear brothers, let us hurry away from this place, lest the bathhouse, in which such an abominable heretic, such a great enemy of the truth as Cerinthus is, is to be found, should collapse upon our heads."- If this had not been St. John, the apostle of love, himself, but a Luther or other fighter of JEsu Christ, our gentlemen evangelicals and others of their ilk, who seek only peace, even if it costs the truth, would exclaim with chagrin and displeasure: O, how unworthy is such behavior against dissenters, how unworthy of a servant of Christ! what intolerance! what unkindness! But we see from this example how true love hates error and lies. See 1 Corinthians 13:6.

#### **Papist almost tragedy.**

When in Transylvania in the time of King John (1527) a Lutheran-minded preacher had declared eating meat during Lent to be a permissible thing, the same was therefore painted in prison by the executioner from morning to evening with rods, and then hung with rabbits, geese and live chickens, thus led through the streets and miserably mauled by dogs that were set on him. - See: Walch's History of the Lutheran Religion. S. 569.) Thus the papists punish the transgression of their hypocritical human commandments wherever they have the power to do so.

#### **Teaching and life.**

(See: Luther's interpretation of Br. to Gal. 5:10.)

We consider all those to be banished and condemned at this time who say that the article of the sacrament of the body and blood of our Lord Jesus Christ is uncertain, or who do violence to the words of Christ in the Lord's Supper. For we want, in short, to have all the articles of Christian doctrine, whether great or small, (though none is small or little to us) entirely pure and certain, and not to slacken a title in them. And this must be so. For doctrine is our only light, which shines and guides us, and shows us the way to heaven; if we allow it to weaken and dull us in one piece, it is certain that it will become completely

powerless; if we fail in this, love will help us nothing. We can be saved without the love and unity of the sacramentaries, but this cannot happen without pure doctrine and faith. Therefore we will gladly have love and unity with those who hold and believe with us Christianly and amicably in all articles of Christian doctrine; yes, we will, as much as is in us, also keep peace with our enemies, will plead for them who unknowingly blaspheme our doctrine, and persecute them, but not for those who knowingly, against their own conscience, violate one or more articles of Christian doctrine.

Challenge doctrine.

One must diligently separate teaching from life. Doctrine is heaven, life is earth. In life there is sin, error, disunity, all toil and labor; there love should overhear and overlook, should suffer, there the forgiveness of sins should rule and reign, so far, however, that one does not want to defend such sin and error. But with the doctrine it is much different; for it is holy, pure, clean, heavenly, divine. Whoever wants to change or falsify it has neither love nor mercy to prove against him; therefore it does not need forgiveness of sins.

Therefore it is no good at all to want to compare doctrine and life with each other; for more and greater importance is attached to a letter, even to a few titles of the Scriptures, than to heaven and earth. Therefore, we cannot suffer that one would want to dislocate them even in the slightest. But as for the infirmities and defects of life, we can well hold and overlook them too well. For we are also poor people who stumble and sin daily; indeed, all the dear saints confess with great earnestness in the Lord's Prayer that they are sinners and believe forgiveness of sin. But our doctrine is pure by the grace of God; so there is no article of our faith that we do not have good and solid ground in the Holy Scriptures. The devil would like to defile and pervert them. That is why he attacks us so treacherously with this argument, that he blames us through the sects, we do not keep peace, but are quarrelsome and tear apart the unity and love in the church or Christianity.

#### **A Christian must also learn to bear ingratitude.**

"He who wants to be a Christian must learn that he will not earn thanks everywhere with all his good deeds, faithfulness and service, but must also suffer ingratitude. But from this he should diligently guard against being moved by it, and no longer serve or help others. For this is a Christian virtue and a true fruit of faith, when you have done your best and someone throws it into your hands, be patient and say, "No, you must not anger me with this or make me unhappy; I will suffer it and still help where I can. Will you be ungrateful? I know one above us in heaven who will thank me in your stead; I would rather have that than have you thank me. This means to be Christian and, as Solomon says in Proverbs 25:21, 22, "to heap burning coals on the head of the ungrateful. It hurts the world and distorts it greatly when a good deed is not repaid. But think and get used to it: if you have done good to someone today, and he escapes from you tomorrow through ingratitude, do not be offended, for he will find a way to enjoy such ingratitude. You go on and say: If it is lost on him, quickly find another and do him good. If he also will not do well, then bring the third one, and so on. - Luther's home post on the Ev. on the 14th Sunday after Trin.

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Paid:

2nd half of the 1st year Mr. k. Husmann.

2. Jahrg, the H. k. Becker, k. Best, k. Husmann, Baum, I. Renecke, Jokel, Ellinger.

**What were evangelicals and what do evangelicals find?**

Evangelicals were and were called at the time of the Reformation those in whom the following marks and characteristics were found:

1) They submitted to the entire Holy Scripture of the Old and New Testaments and especially to the pure, unadulterated doctrine of salvation, without hypocrisy or reservation. They submitted to the entire Holy Scripture of the Old and New Testaments and especially to the pure, unadulterated doctrine of salvation, as it has been known in the Holy Christian Church from time immemorial, especially against false teachers and false believers.

2) Accordingly, they also submitted to the three most important testimonies and confessions of the evangelical-apostolic mother church, namely the Apostolic, Nicene and Athanasian, the latter two of which interpret the first against ungodly and fundamental heresies on the basis of the Holy Scriptures. The latter two further interpret and define the former against ungodly and fundamental heresies on the basis of Holy Scripture.

3) Thus, through this submission, i.e., through the free confession of the same precious truth of salvation, they testified to their unity of faith and doctrine with the orthodox (orthodox) Catholic (universal) Church of the first centuries before the rise of Pabstism and its lies and errors.

4) They asserted and defended with holy earnestness and zeal, and with the application of good and blood, the pure and truthful doctrine of salvation, and especially that of the all-valid merit of Christ and his faithful appropriation in the preaching of the gospel and in the holy sacraments, against papists and fanatics. Sacraments against papists and enthusiasts.

5) They did not dare to consider the scriptural doctrine of the holy sacraments as a secondary doctrine according to human conceit. 5) They did not dare to consider the scriptural doctrine of the holy sacraments as a secondary doctrine, being well aware that it constitutes half of the truth of salvation for the appropriation of Christ and His merit, and that it is a mighty dam and bulwark against Anabaptists, supporters of the Lord's Supper, and other fickle spirits.

6) They continued to administer the guardianship and witness of the pure Word and Sacrament, and did not make fellowship and union with those who rejected both in that they rejected Holy Baptism and Sacrament. Baptism and

They made the Holy Communion into empty, meaningless signs and images.) For they knew well that a true unification would only be possible if the previous opponent would abandon his fanatical false doctrine of the holy sacraments. For they knew well that a true unification would be possible only if the previous opponent would abandon his fanciful false doctrine of the holy sacraments, likewise of the office of the keys and other things, and would enter into the orthodox doctrine of Christ, as it has been held in the evangelical apostolic church from the very beginning.

Evangelicals, however, (or Protestants or Unirte) are and are now called at the time of an emotional, busy, immature, feverish, confessional and enthusiastic Christianity those in whom the following characteristics and features are found:

1) They do not submit to the entire Holy Scripture of the A. and N. Testaments and especially to the pure and unadulterated doctrine of salvation in a simple and sincere way without hypocrisy and reservation. They do not sincerely submit without hypocrisy and reservation to the entire holy scripture of the A. and N. Testament and especially to the pure and unadulterated doctrine of salvation of the same, despite all appearance of this submission, as this dishonesty shall be proven in the following.

2) Accordingly, they do not submit to the three most important confessions of the apostolic mother church, which outwardly assert the pure evangelical truth of salvation victoriously against false believers and false teachers and inwardly develop it ever more firmly. A part of today's evangelicals (e.g. those in Rhenania) disdains all ecclesiastical confession, self-willedly breaks away from the tribe of the evangelical-apostolic mother church and voluntarily sides with the enthusiasts and the red-baiting spirits who do the same, under the pretense and pretense that this courageous will and recklessness is the right reverence for God's word, and that the confession of the church wants to place itself next to or even above the holy scripture. Scripture. Another part of the so-called Protestants or Uniate (e.g. in Prussia) does not exactly reject all ecclesiastical confession, but is indifferent to it and thus holds that the Lutherans and Reformed could both use their special ecclesiastical symbols.

And yet a part of these reformers in Switzerland and Upper Germany had already accepted the Wittenberg Concord of 1536 and thereby actually testified to

their agreement with the pure doctrine of the sacraments of the Protestants, Lutheran confession, but later fell away again.

Nevertheless, because of the many similarities, they could join forces and forget the disputed doctrines. More about this later; here recently only so much, that already from this the truth of the accusation in No. 1. emerges. - For it is impossible that in the linen of the sacred sacraments both the confession and the confession of the sacraments can be found. For it is impossible that in the linen of the holy sacraments both the confessions of the Lutheran and the Reformed Church are uniformly subject to the words of institution of the Lord Jesus Christ in the holy Scriptures. It is then also evident that only the Lutheran Church submits to these words, as they read, and has and holds on to the core and marrow of the matter, while the Reformed Church, on the other hand, ascribes a figurative meaning to these words and is satisfied with the shells and husks of the matter. How can there be true, unfeigned reverence for the Word of God in the so-called Protestants of today, which cannot possibly be figurative and literal in the same matter, if they regard this tremendous contrast in the doctrine of the Lutherans and Reformed as nothing, and unification despite it as possible, even as beautiful and desirable, because they are united in other articles? If the word of God is not respected in a passage, especially where solemn endowments and essential means of grace of the Son of God are concerned, and if it is indifferent whether the meaning is literal or figurative, i.e. whether the heavenly good in the earthly means is really in it or not, it would be difficult to prove that there is a sincere submission to the whole word of God. - —

3) They are far from defending the truthful, unadulterated truth of salvation, as the evangelicals of old, the co-religionists of Luther, did, with the application of good and blood, both against the papists and against the enthusiasts. Either they are lukewarm and lazy in this-and there can be no courage of the true ecclesiastical confession in their veins, even with their uncertain, uncertain foundation-or they are more carnally than spiritually zealous against the papists; but they are quite peace-loving against the devotees of the sacraments, indeed they are for the most part in heartfelt agreement with them; for they are more or less in agreement in the doctrines of the holy sacraments. Sacraments more or less

They are secret reformers, i.e. unbelievers, and consider holy baptism and the Lord's Supper only external shells and husks without core and marrow. If they were sincerely Lutheran in this, i.e. orthodox, and if they understood and taught these holy means of grace, they would be simple and without art, according to the words of institution of the Lord Jesus Christ. If they were sincerely Lutheran, i.e., right believers, and understood and taught these holy means of grace simply and without art, according to the words of institution of the Lord Jesus Christ, as they read, it would be impossible that they would not gladly and willingly profess the Evangelical Church, since no other church believes in the holy sacraments according to the Scriptures. The Lutheran confession is the only church that believes, confesses and teaches the holy sacraments according to the Scriptures. - —

4) They dare to regard the doctrines of holy baptism and the Lord's Supper as secondary doctrines. They claim that a union (unification) between Lutherans and Reformed is quite possible, even if the latter hold Lutheran (i.e. Scriptural), while the latter hold Reformed (i.e. enthusiastic) views of the sacred sacraments. Sacraments. Against this, however, the following is to be said:

a) In the golden chain of the pure doctrine, it is human presumption to consider these and those links less important than others. If one thinks that he may take out this or that link according to human discretion, then the whole chain is broken, just as a bell that has a crack or crack in one place no longer sounds purely anywhere. The apostle Paul says: "a little leaven leaveneth the whole lump" (Gal. 5,9.); and that these words of warning apply especially to doctrine, the context teaches, just as he also pronounces a curse on himself or any other creature that would falsify or add to or detract from his gospel. The holy sacraments. The holy sacraments are the divine seal on the letter of grace of the gospel. What man can be so presumptuous and sacrilegious as to regard this seal and its evangelical transcription indifferently and contemptuously, and yet pretend to have great respect for the word of grace above this seal?

b) It is not true that the doctrine of holy baptism and the Lord's Supper are secondary doctrines. Baptism and the Lord's Supper are secondary doctrines. First of all, they make up half of the truth of salvation for the acquisition of salvation in Christ, since it is only through them and the preaching of the gospel that the Holy Spirit makes Christ and merit available to us. On the other hand, the multitude of spiritual partisans and freebooters here in America, who so miserably and corruptly deal with the poor souls, teach how important and essential the pure teaching and handling of the holy sacraments is. Sacraments. For as divided as these spiritual party leaders are among themselves, they are all at one in that they, for example, 1) thoroughly despise the pure scriptural doctrine of the Lutheran church of holy baptism, and 2) that of the sacraments. For example, 1) they thoroughly despise and hate the pure scriptural teaching of the Lutheran church on holy baptism, and 2) they mix the law into the gospel. As far as the first is concerned, it is clear and obvious that these chiefs make either the time and manner of holy baptism the main thing. Baptism as the main thing.

The Baptists, for example, in all branches, or they leave it as an empty form on the outside and handle it, but inwardly respect the penitential bench more highly, and put their self-chosen Meuschenfüdlein, as there are: special prayer, individual penitential pains and feelings of grace, etc., as it were, in place of the holy baptism. The Methodists, the United Brethren, etc., are the only ones to do this.

But what is this but shameful and harmful interference of the law in the gospel to the ruin of souls? What is it but a clouding and falsification of God's covenant of grace with man in Holy Baptism? Baptism? What is it but the production of a morbid, wavering and uncertain emotional faith and the hindrance of the healthy, firm and certain faith of the Scriptures and the Church, which, after previous, thorough and sincere repentance and contrition, in view of the Law, the firm and unchanging door of God's grace in Holy Baptism, is the only thing that can be done. What is this other than law stuff? What is this but law stuff and obscuring the grace of God, the merit of Christ and the means of grace of the Holy Spirit in the Gospel and Sacrament? What is this but legalism and obscuring the grace of God, the merit of Christ and the means of grace of the Holy Spirit in the Gospel and Sacrament, on which man should stand with a penitent and believing spirit, but not on his inner feelings of repentance and faith, which today are strong, tomorrow weak, the day after tomorrow not felt at all, and the following day even turning into despondency or security?-does this not mean despising God's Word and erecting its intrinsic value? does this not mean denying or at least weakening the Gospel, which establishes Holy Baptism as an act of God? Does this not mean to disparage or weaken the gospel, which establishes holy baptism as a deed

of the triune God, and to establish beside it and against it the new fine law of individual feelings of repentance and faith as a kind of contributory merit? Is not the highly important article of justification most seriously damaged by such scribal false sanctification, and are not thousands and thousands of souls most shamefully cheated of their most glorious and firm consolation of grace, and stolen from, and instead thrown into a constant state of unrest, and pointed to the piecemeal and patchwork of their morbid conversion? Yes, indeed, if these souls were deprived of real pearls and precious stones and given wax beads and cut glass instead, or if, instead of taking them into the harbor, they were left out on the troubled sea, so that they might see the land but could not land—that would be a small thing in comparison. And the doctrine of the holy sacraments, whose misjudgment and contempt bring all this misery to so many souls, should be a secondary doctrine?

e) A true unification (union) between Lutherans and Reformed is only possible if the latter abandon their proud intellectual ignorance of the holy sacraments and other things connected with them. Sacraments and other things connected with them, accept the words of institution with simplicity and faith, as they read, and thus enter into the Scripture and original church doctrine, as  
The church would then be a true Protestant church and would not need any further name. Then, however, a true Lutheran church would exist and would not need any further surname. We Lutherans would then gladly and cheerfully let go of the epithet: Lutheran; and surely the dear man of God Dr. M. Luther himself would be happy about it in heaven, if he could look down from the triumphant church to the struggling church.—The matter is, however, quite different at present. For the reformers still persist in their head-scratching about holy baptism and the Lord's Supper. And as much as Zwingli and Calvin disagree about this in other respects, they are nevertheless of one mind that no heavenly good is shared and received in water, bread and wine through the word of God.

How then, for the sake of other doctrinal unity, is a true union between Lutherans and Reformed possible out of a pure and sincere heart and with an inviolate conscience, both toward God and toward men? On the contrary, this present union and the attitude of today's so-called Protestants is a multiple violation of heart and conscience, especially on the part of the Lutherans, and we ask our "dear" Lutheran co-religionists near and far to "read" the following carefully and to consider it seriously.

First, "the example of the words of salvation" (2 Tim. 1:13), i.e., the pure doctrine of salvation. the pure doctrine of salvation for the blessedness of souls is not our own independent property, so that we can do with it as we please and do or do not do as we please, consider this thing important and that unimportant, but this pure truth of salvation is entrusted to us in all things by God in his word; it is his property; we, on the other hand, are to be faithful stewards and administrators of this treasure of grace. But this happens when we accept this doctrine of salvation of God's word in sermon and sacrament repentantly and believingly, but then also, each according to his profession, testify and assert it outwardly orally and in writing, preserve and propagate it as the "rule and the same mind," of which the apostle Phil. 3,16. speaks?

How could we now, against God's clear word, give way to the counterteacher even in one piece of this doctrine of salvation and, for the sake of outward fellowship and unity, give the truth to it and put up with an erroneous interpretation of this piece? What would we say of a servant who gave away something of his master's property against his will, or who stood by calmly if his master's gold was taken away from him and brass was put in its place? Would he not in any case be a thief? (Luc. 16:10.) Is it not said, "We can do nothing against, but for the truth," let it be done to us even as it pleases God? Should we not already stake our lives on the right preservation of Christian liberty, i.e., that we may, through

Nain - so do not leave her, if the voice of the Lord JEsu has awakened you from somewhere and brought you to faith, stay with her and help her now as a faithful son to build and plant.

How is it possible that our faith and our adherence to the words of the institution of the Lord Jesus

Christ, as they read, and this "non-belief" and rejection of them, as they read, can be truth at the same time? Can the same words in the same place have two correct meanings in the same matter and relationship? So long as the reformers do not prove that our simple and literal version of the words of the foundation essentially violates and damages another article of faith in the doctrine of salvation, in which case, however, only a figurative version would be permissible, we must remain with our simple, plain understanding of them and, if we do not live and act contrary to it, can stand with it at the hour of death.

So what do you do when you enter into ecclesiastical fellowship with the Reformed? In spite of the right direction of your church, you follow the wrong path with them as if it were the right one, and thus encourage them in their delusion, or you sin against your neighbor in that he becomes even more indifferent and frivolous against certain truths of salvation of the Word of God, such as those of the holy sacraments, through your ecclesiastical joining of him. Sacraments?

And don't you thereby help to strongly falsify the true and "feigned reverence for the whole word of God in the Holy Scriptures and for His entire truth of salvation? Scripture and before His entire truth of salvation, and to

dig up? For this you certainly do when you encourage your neighbor by your admission and applause to remain either doubtful and uncertain about individual pieces of this truth of salvation or careless and indifferent. Is this access Christian love, then, if your neighbor's soul is harmed by it?

So we have now seen what evangelicals were and what they are now, who unfortunately usurp this honorific name unjustly. So let no sincere but ignorant Lutheran Christian be deceived by the appearance of love that these false evangelicals carry before them; For there is certainly no truth of love where there is no love of the full and pure truth, which the Triune God has entrusted to us in His Word, and which, unadulterated and undivided, without any superstitious addition and without any unbelieving detraction, only the orthodox church, now called Evangelical Lutheran, testifies to and teaches in its confessional writings. - —

**The healthy do not need the doctor, but the sick do.**

Luc. 5, 31.

According to this, the sicker a person is in his soul, the more he should rely on this physician, our Lord Jesus Christ, to treat him; so much so, that he should not be so bold as to call upon Him because of the sickness of his soul and because of his sins. For who would not think that he who is sick is sick in mind rather than in body, who, when admonished to send for a physician, would say, "I am not so bold as to send for a physician because I am sick," since this is the most important reason why he is admonished to send for a physician? So who should not believe that the sinner is out of his mind who, when admonished to call on Christ (with faith), answered: I am not so bold because I am a sinner? since it is for this very reason that one needs to call upon Christ, and He wants one to call upon Him. Come unto me, saith he, all ye that labour and are heavy laden, and I will give you rest. But you will say, I know that Christ is the Physician; I know that to be cleansed from sins one should call upon Him: but this I fear, that I may have provoked Him to such great wrath by my many repeated sins, that though I call upon Him, yet He may not come nor help me. These are fiery darts, so that Satan may see the weak conscience. But one must hold up the shield of faith against them, and thus catch these fiery darts so that they are driven back to their master. For the mind of Christ toward us must be determined not according to the feelings of our heart, but according to the promises and the word of the



Appreciate the gospel of Christ. Christ said, "As Moses lifted up a serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him shall not perish but have eternal life. Every one, saith he, though he have but one sin upon him, or though he have many hundred, or though he have many thousands of sins upon him; and though he be laden with small sins, or though he be laden with great sins, yet whosoever believeth in him shall not perish. And again, God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not be condemned. But you hear it again: Every one, every one, I say, who believes, may attain to salvation. Since Christ makes no distinction between a sinner with one sin and a sinner with many and great sins, why do you presume to make a distinction? And Paul says, "God has judged all under unbelief, that He may have mercy on all. So then, if you feel that you are one of those who have been decided (imprisoned) under unbelief and its fruits, you should remember that this also puts you in the register of those whom God will have mercy on if they believe in Christ. And again: Everyone who trusts in Him will not be put to shame. And Paul adds, "For whoever calls on the name of the Lord will be saved. If there is no difference between Jews and Greeks, how much less is there a difference between a sinner with only one sin and a sinner with many great sins? Therefore, whether your sins are few or many, great or small, believe in Christ and you will be saved. -Brentius Works. V, 774.

#### **Doubters.**

Although it is dangerous to waver, doubt, or at first dispute in matters and articles of faith, if someone finally persists in them, we, who are certain, are nevertheless obligated to help those wavering and questioning hearts, and to reach out to them in such danger, to listen kindly to their questions and inquiries, causes and motions, and to help them out with the Scriptures. For there is no need to despair of those who waver and ask and plead for right support, as they are not yet hardened and sunk, but still shoot up and swim, and would gladly reach the shore.

Let everyone be told that what is taught or understood by the Holy Spirit has these two virtues. First, that it makes him who has it sure and certain, as John says in 1 John 2:27: "As the anointing teaches you, it is true and not a lie. Secondly, that it makes one courageous, joyful and confident to confess it against death and the devil. Therefore he is also called *Spiritus veritatis*, a spirit of truth (Joh. 15, 26., 16, 13.); spirit, that he makes courageous and confident; truth, that he makes sure and certain that nothing else is or can be. Since Dr. Carlstadt and all others who speak of this article (of the Holy Communion) speak of it out of delusion and questioning, as they themselves confess, it is certain that they do not yet have the spirit in this matter, even out of human conceit, and do not speak out of the spirit. Therefore let every man beware of their opinion, and hold to it, lest he fall and cleave to it, but, if he still doubt and think with them, wait and forbear, till he be sure and certain; or else his soul shall be in danger. For what we are to believe must not be delusion or conceit, but certain truth, about which we would like to let a thousand necks go: Luther's Preface to Carlstadt's Declaration, How He Established His Doctrine of the Holy Sacrament, and Others. Sacrament, and others, respects and wants to have respected. L. W. Hall. XV, 2473-74.

#### **Serious vs. Heretics.**

When the heretic Marcion (who taught, among other things, that the true God was not revealed in the Old Testament, but only in the New) met the holy martyr Polycarpus, a disciple of John the Apostle and bishop in Smyrna, in Rome, he said: "Do you know me? When the heretic (who, among others, taught that the true God was not revealed in the Old Testament but only in the New Testament) once met the holy martyr Polycarpus, a disciple of the apostle John and bishop in Smyrna, on the street in Rome, Marcion addressed the latter with the words: "Do you recognize me? (nehmlich for a fellow believer.) Polycarpus replied "Yes, I recognize you, nehmlieh for a firstborn of Satan." The church historian Eusebius, who recounts this, adds: "The apostles and their disciples used such great caution in matters of religion at that time that they did not want to have fellowship with those who had deviated from the truth, not even with a word. As Paul also says: "Avoid a heretic! Avoid a man when he has been admonished once and again, and rebuke such a one as is perverse and sinning, as he who has condemned himself. Tit. 3, 10. 11. Luseb. Ili8d. sool. D. IV, o. 14.

#### **Rationalist praise of the Christian moral doctrine.**

"Our unbelievers heap praise on the Christian moral doctrine, especially when they want to give more weight to the reasons they oppose our creed; and yet they would perhaps rather subscribe to what they consider to be a tasteless creed than be compelled to practice that moral doctrine which they exalt so highly."

### **Fight against the infidels.**

"We are led into the battlefield against the unbelievers, not to strike down those who are standing there, but to raise up those who are lying down. For this is the nature of the war we wage. He does not kill the living, but raises the dead and makes them alive, because he is full of gentleness and goodness. I do not persecute with violence but with words, not the heretic but the heresy. I do not abhor man, but I hate error; I seek to destroy it. I do not wage war with the creature, for the creature is a work of God, but I seek to amend the soul that the devil has corrupted. Thus

A physician who heals a sick person does not attack the body, but the ailment of the sick person, with the intention of healing it. So when I make war with the unbelievers, I do not make war with the persons, but I only want to dispel the error and save them from the rot. It is customary for me to suffer persecution, but not to persecute, to be oppressed, but not to oppress myself. Thus Christ overcame." - Chrysostom in his Homily against the Anomœans of 404 A.D. G.

### **Frank punishment.**

When once the emperor Julian, who had fallen away from the Christian to the pagan religion, publicly participated in idolatry in Constantinople, the old blind bishop Maris of Chalcedon let himself be led to the emperor and publicly declared him to be an apostate and a godless atheist. The emperor answered him mockingly, "Can't your ^)ott, the Galilean, even cure you (of your blindness)!" Maris replied, "For my blindness I thank my God, for He sent it to me for this reason, that I might not have to see you ungodly." Without saying a word, the emperor went away. The ecclesiastical historian Sozomenus remarks: "For in this way he believed he was commending paganism, if he proved himself patient and gentle toward the Christians.

### **The different challenges of the church in the different times.**

"It seems to me, writes Luther, that the first persecution of the church was the violence practiced by tyrants through their power; the other persecution seems to me to be the mischievousness practiced by heretics in their wisdom; the third and last seems to me to be the lukewarmness of the most mischievous sloth among hypocrites. Against the first the holy martyrs have contended; against the other the teachers; against the third no one contends but the watchmen and exhorters, whose spirit is awakened by God; the others stand in the way of sinners, that is, in their sure righteousness they have become stiff-necked and have acquired a hard forehead." (Luther's Works, Vol. XII, 2333.) -If you, dear reader, know your heart through the enlightenment of the Holy Spirit, you will certainly know it. If you know your heart through the enlightenment of the Holy Spirit, you will certainly have experienced in yourself that the last challenge with which Christians have to struggle above all is lukewarmness and sloth. Do you also fight against it? Do you realize that this enemy, who dwells in your own heart, is more dangerous than bloodthirsty tyrants and mischievous heretics? - Awake, awake from your sleep, you who are still slumbering carelessly on your pillows! Already it is midnight; soon the bridegroom will come; then it will not be time to buy the oil of living faith for the lamp of your heart; then the foolish virgins will cry in vain: "Lord, open to us!" The door to the heavenly wedding hall is then closed, and to those who come late the Lord will answer, "Verily I say unto you, I know not yours."

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**From the lurkers and angle preachers. \*)**

(See: Luther's interpretation of the 82nd Psalm.) 1.

The preachers sneak into the houses from time to time without being called and sent, and let out their poison before the priest (or authorities) find out. These are the thieves and murderers, of which Christ says John 10:8, who fall into strange churches and take hold of a strange office that is not commanded but forbidden to them.

A citizen is obliged, if such a sneak comes to him, before he hears the same or lets him teach, that he announces it to his authority, and also to the parish priest, whose parishioner he is. If he does not do this, he should know that, as a traitor to his pastor (to whom he owes honor), he acts against God, and is guilty of this himself, and also becomes a thief and a rogue, as the 50th Psalm v. 16-20. says of such teachers of angles: God said to the wicked, "Why do you proclaim my rights and take my covenant into your mouth, if you hate the punishment, and throw my words behind you? When thou seest a thief (that is, a thief of souls, John 10:8), thou runnest with him, and hast part with adulterers (that is, with superstitious men and heretics), thou makest thy mouth to speak evil, and thy tongue to speak falsehood; thou sittest and speakest against thy brother, and slanderest thy mother's son.

If Muenzer (the head of the Anabaptists), Carlstadt and their companions had not been allowed to sneak and creep into other people's houses and churches, where they had not been sent or ordered to go, the great misfortune would have remained. But that the apostles first went into other people's houses and preached, they had orders to do so, and were appointed and sent to preach in all places,

\*) We draw our readers' attention to this extremely important concern of Luther's, also for our time and especially for our local ecclesiastical conditions. One can see from it that the fanatical sects are still doing the same thing today as they did centuries ago. Just compare what Luther says here about the Anabaptists of his time with the activities of the Methodists, some so-called evangelical preachers, etc. here in this country. D. H.

as Christ said Marc. 16,15: "Go into all the world and preach to all creatures. But after that, no one has such a common apostolic command, but every bishop or parish priest has his particular church or parish, which St. Peter I, 5, 3. also calls clerics, i.e., part, (as St. Paul Tito also writes,) in which no other or foreigner shall, without his knowledge and will, subject himself to teach his parishioners, neither secretly nor publicly, and no one shall listen to him in body and soul, but shall announce and report to his pastor or authority.

And this is to be firmly held: that no preacher, however pious or righteous he may be, should dare to preach or teach secretly among the people of a papist or heretical priest without the knowledge and will of that same priest. For he is not commanded to do so. But what is not commanded is to be left undone. We have enough to do if we want to do what is commanded. Nor does it help them to pretend that all Christians are priests. It is true that all Christians are priests, but they are not all pastors. For beyond being a Christian and a priest, he must also have an office and a commanded ministry. The command and profession makes priest and preacher. Just as a commoner or layman may be learned, but is not therefore a doctor, that he may read publicly in the schools, or submit to such an office, if he is called to it. This is what I had to report about the lurkers and preachers of menaces, of whom there are many now, to warn all pastors and authorities to watch diligently for them, to admonish their people, and to command them to beware of such runners and boys and to avoid them as certain messengers of the devil. Unless they bring good news and testimony of their profession and command from God for such work in such a church. Otherwise they are not to be admitted or heard, even if they want to teach the pure gospel, even if they are angels and vain messengers.

brief from heaven. For God does not want anything done by his own choice and devotion, but everything by command and calling, especially the ministry of preaching, as St. Peter says, II, 1, 21: "This you should know for the first, no prophecy has ever been produced by human will, but the holy men of God have spoken, driven by the Holy Spirit."

This is why Christ would not let the devils speak, since they proclaimed Him the Son of God and spoke the truth, Luc. 4:34, 35, Marc. 1:24, 25, because He would not allow such examples to preach without a calling. Let every man therefore remember: If he will preach or teach, let him prove the calling and command that impels and compels him to do so, or be silent. If he does not want to, then the authorities should order such a boy to the right master, who is called Master Hans; this is then his right, as he certainly has a riot or even more trouble in mind among the people.

2.

(See: Luther's Works. Hall. XX, 2074 ffl. Brief von den Schleichern und Winkelpredigern. Anno 1531.) I have heard, my dear lord and friend, how the Anabaptists also like to sneak up on you and want to throw their poison on ours....

First of all, they are easy to seize, if one asks them about their vocation, who called them to sneak or come and preach in the corner, they may give no answer, nor indicate their command. And I say forsooth, if such sneaks had otherwise no evil in them, and were true saints, yet this one thing, that they came sneaking without command and without being asked, may convince them by force that they are devil messengers and devil teachers. For the holy spirit does not creep, but pleads openly from heaven. The snakes creep, but the doves fly; therefore such creeping is the right course of the devil, that never fails.

I have heard say, how the lurkers can find themselves preaching to the workers in the harvest, and in the field under the work, so also to the charcoal burners and individual people in the forests, and everywhere

They sow their seed and blow out poison, turning people away from their right parish churches. Look at the right devil's step and grip, how he shuns the light and mans in the darkness. Who is so rude that could not notice here that they are true messengers of the devil? If they were of God and righteous, they would first of all find their way to the pastor, and deal with him, declare their profession, and tell what they believed, and whether he would allow them to preach publicly. If the pastor would not allow them, then they would be excused before God, and then they would want to knock the dust off their feet. For the pastor holds the chair of preaching, baptism, sacrament, and all pastoral care is commanded to him. But now they want to secretly bite out the pastor with all his command, and yet do not denounce their secret command; these are real thieves and murderers of souls, blasphemers and enemies of Christ and his church.

There is truly no other advice here than that both offices, ecclesiastical and secular, do this with all diligence. The ecclesiastical must indeed teach the people always and with diligence, this aforementioned piece to imagine that they allow no sneak and certainly recognize for devil messengers and learn to ask them: Where do you come from? who has sent you? who has commanded you to preach to me? Where do you have seals and letters that you are sent by men? Where are your miraculous signs that God sent you? Why do you not go to our pastor? why do you creep to me so secretly and crawl into the corners? why do you not appear publicly? are you a child of light, why do you shun the light?

With such questions, I think, they should be easily resisted; for they cannot prove their profession, and if we could bring the people into such an understanding of the profession, such lurkers could well be controlled. Item, that they are also always instructed and admonished to report such lurkers to the pastor, which they are also obliged to do, if they want to be Christians and become blessed. For if they do not do so, they help the devil's messengers and lurkers to secretly steal the pastor's ministry, baptism, sacrament and pastoral care, as well as the parishioners, and thus devastate and destroy the parish (as God has ordained). If they heard such an admonition, and knew that it had to do with the profession, some pious hearts would probably denounce such angle preachers and assassins to the parish priest. For, as I said, with the profession, where one insists on it, one can scare the devil. A pastor can boast that he publicly and rightfully holds the office of preaching, baptism, sacrament, and pastoral care, and that he is commanded to seek and wait for such things, but the foreign sneaks and assassins cannot boast such things, and must confess that they are foreign preachers.

Come here and fall into a foreign office and take hold. This cannot be the Holy Spirit, but must be the troublesome devil.

The secular office must also look at this, and also, like the spiritual office, insist on the profession and ask the sneak or his host: Where do you come from? who sent you? 2c. as above; and also ask the host: who has called you to stay with this sneak, to listen to his sermon? how do you know that he has orders to teach you, and you to learn from him? Why didn't you tell the priest or us? Why do you leave your church, since you are baptized, taught, reported, and belong to it by God's order, and crawl into the corner? Why do you establish a new one secretly and by command? Who gave you the power to divide this parish and to create divisions among us? Who commanded you to despise, judge and condemn your parish priest in the back, before he has been interrogated and sued? From where did you become such a judge over your pastor, even your own judge?

For such a misdeed and much more is committed by anyone who hangs on to the sneaks, and he should be addressed for it. And I have good hope that if the authorities were diligent in this, it would be of great benefit, and many pious people would be careful and help to illuminate such boys, if they knew that there was such great danger with the lurkers, and that so much was at stake in the calling or command. Otherwise, if one did not stand firm and push for the calling or command, no church would remain anywhere. For just as the insidious ones come among us and want to destroy our church, so other insidious ones would also come into their church and destroy it, and from then on there would never be an end to the insidiousness and separation of one over the other, or there would be nothing left of any church on earth. This is also what the devil wanted and seeks through such red spirits and sneaks. \*)

Therefore, either prove the profession and command to preach, or in short, keep quiet and forbid preaching.

\*) How many examples of this can be found in the present! How many congregations have the Methodists already torn apart and devastated! How often do these enthusiasts tear down in a few weeks by their glib speeches what another poor preacher has built up in years with many sighs and tears! For they do not, like Paul, go alone to places where the gospel is not yet preached (Rom. 15. 20. 21.), but where preachers have already laboriously dug and laid the foundation, there they most gladly build up their chapels from the stubble of their human thoughts (1 Cor. 3, 12.) and boast in other people's work (2 Cor. 10, 15. 16.), which they have corrupted! Preachers who now experience the disruption of their congregations by Methodist lurkers and self-suckers must console themselves with the holy apostles. They have to console themselves with the holy apostles, who once had the same experiences. If false teachers were able to deceive, confuse and turn away the most flourishing congregations of the apostles, into which they crept, with their holy pretense, what wonder if poor ignorant, or at least unfounded, congregations are now being captivated by them? D. H.

For it is called an office, even a preaching office. But no one can have an office except by command and calling. Therefore also Christ speaks in the parable, Luc. 19, 31: That the master of the house gave not the centner to his servants, that they should act; he called them beforehand, and commanded them to act. *Vocatis servis* (says the text,) *et negotiemini* &c. "He called his servants," says he, "and commanded them to trade with his money." Such a *vocatus* and command shall the creeper also bring, or shall leave the lord's money with peace, or shall be found a thief and a rogue.\*) So also the laborers did not go into the vineyard of the householder (Matth. 20.), until the householder gave them orders and told them to go, but stood before the order and worked idly, even all day long.

So God also speaks of such sneaks Jer. 23, 21. "They run, and I did not send them; they preach, and I did not command them." It takes a lot of effort and work for those who have a certain calling and command from God Himself or through men in God's stead to preach rightly and keep to the right doctrine: what can it be without God's command, even to preach against God's command and prohibition out of the devil's driving and chasing? There must be no other preaching than by inspiration of the evil spirit, and must be pure devil's doctrine, let it be what it will.

Who had a greater and more certain calling than Aaron, the first high priest? He still fell into idolatry and made the Jews make the golden calf (Ex 32:4), and after that the whole Levitical priesthood fell into idolatry for the most part, and in addition to that, he confirmed God's word and all the true prophets. King Solomon was also gloriously enough appointed and confirmed; yet he fell in his old age and caused much idolatry, 2 Kings 11:4. Do not the bishops and popes have a glorious profession and command? Do they not sit in the apostles' chair and in Christ's stead? Nor are they all the worst enemies of the gospel; let them be silent that they should teach rightly and maintain right worship.

Can the devil deceive the teachers whom God himself has "called," ordered and ordained, so that they teach falsely and persecute the truth, how then should he teach something good through the teachers whom he himself drives and ordains without and against God's command, and not rather vain devilish lies? I have said it many times and still say it, I did not want to take the world's good for my doctorate. For I would truly have to despair in the end and despair in the great, difficult matter that lies upon me, where I would have started it as a sneak without profession and command. But now God and all the world must bear witness to me that I have done well in my doctorate and preaching.

This is to be remembered by the converted, or rather perverse newcomers, to whom the acquired wisdom wants to tear the belly, who therefore say that they must preach, so that they do not lose the pound entrusted to them.

D. H.

I have publicly begun and led up to this point with God's grace and help. . .

Summa, the sneaky and the angle preachers are the devil's apostles, since St. Paul complains about them everywhere, "how they run through the houses and traffic the same, always teaching and yet not knowing what they say or what they set. 2 Tim. 3, 6. Therefore be warned and admonished spiritual ministry, be warned and admonished worldly ministry, be warned all that are to be Christians and subjects, that they beware of them and hear them not. Or whoever suffers them and hears them, let him know that he hears the evil devil himself in the flesh, not otherwise than as he speaks out of a possessed man. I have done my part and have also spoken about the 82nd Psalm (see above); I am excused. Let the blood of every man that followeth not good and faithful counsel be upon his head.

### **The holy absolution saved against the blasphemies of the Methodists.**

(Continued.)

A second objection usually made against the doctrine of the power of absolution, as raised by Mr. Mulfinger (clumsily and clumsily enough), is this: "How is it possible that an ignorant man can look into the heart of his fellow sinner and examine his sincerity and repentance, which is necessary for the pronouncement of absolution?"

This objection proves nothing except that the one who makes it does not know what absolution is. If absolution were the verdict of the absolver on the state of the soul of the vain confessor, that he was now capable or worthy of the forgiveness of his sins, or if absolution could only be a proclamation of what had already been done by God in heaven, then he who wanted to pronounce such an absolution to another would have to be able to look into the heart either of the one who desires absolution or of God. But God's word does not teach anything about such an absolution. Christ does not say: "What I shall redeem in heaven, that shall you also redeem on earth;" but vice versa: "What you shall redeem on earth, that shall you also redeem in heaven.

To understand the true meaning of this doctrine, in its connection with the whole model of Christian doctrine, we must consider the following. Christ, truly God and truly man in one person, died on the cross as the representative of all sinners and rose again from the dead on the third day. His death and atonement was the death and atonement of all sinners; his resurrection and the justification it brought about, the resurrection and justification of all sinners. For thus says the holy apostle. Apostle says, "We hold that if one died for all, they all died." 2 Cor. 5:14. Further, "As through one man's sin condemnation came upon all men; so also through one man's sin condemnation came upon all men. justification of life has come upon all men. For as by one man's disobedience many sinners were made; so also by one man's obedience many are made righteous." Rom. 5:18, 19. Through Christ's death and resurrection, therefore, all sinners are now made right with God, all sins are now blotted out, all reconciliation, forgiveness, righteousness, life and blessedness acquired. There is nothing left but that now also all come to the real possession and enjoyment of that, and that now also that is really appropriated to all, to which all have already acquired an equal right. All goods of grace are offered, given and appropriated by God through the preaching of the gospel and the holy sacraments. Sacraments, which are the seals of the same. After the completed work of redemption, Christ speaks thus: "Thus it is written, and thus Christ had to suffer and rise from the dead on the third day, and preach repentance and forgiveness of sins in His name among all nations. Luc. 24, 46. 47.

Therefore, repentance must first be preached to all people, i.e. their lost condition under the law must be shown to them and God's wrath over their sins must be testified to, so that they become shocked and learn to ask in the feeling of their distress: "What shall we do so that we may be saved? Then the forgiveness of sins must be preached to them, that is, their salvation in Christ must be shown to them from the Gospel, and the grace, righteousness and blessedness that Christ has purchased for them must be revealed to them, so that they may accept this in faith and thereby be made alive, born again, sanctified and renewed. In addition to the preaching of the forgiveness of sins in general, Christ also instituted the preaching of the forgiveness of sins for each individual sinner who desires it (because Christ knows well how difficult it is before a terrified sinner believes that the grace proclaimed to all sinners also concerns him), and this preaching of the forgiveness of sins for the individual sinner is precisely the so-

called absolution which Christ instituted with the words: "Whose soever sins ye remit, they are remitted unto them."

Just as all who are terrified about their sins-when it is preached in general: "You terrified sinners, be of good cheer, Christ has borne your sins!" if they believe this general sermon-come to forgiveness by it: so also each individual distressed sinner comes to it when it is called to him especially: "Be of good cheer, your sins are forgiven you! And just as every listener should and must believe the general sermon about the forgiveness of sins, if he loses his salvation, so also every one the special one. And finally, as every servant of Christ must believe the whole multitude of his hearers, to whom he has brought the wrath of God.

If a minister who has preached the law must also preach God's grace from the gospel, although he is not divinely certain who, or even whether, anyone among the multitude is repentant, every minister of Christ must also speak forgiveness in particular to anyone who confesses to him that the law has affected him, that his sins oppress him, that he wishes to be rid of them, and therefore desires absolution, although no human minister can ever know with divine infallible certainty what the heart of the individual confessor is like. The one who receives absolution must know his heart, but not the one who gives it. However, a faithful steward of God's mysteries should not absolve those of whom he has obvious indications that they are unrepentant, for that would be to make a mockery of absolution and knowingly throw the sanctuary to the dogs. The binding key is used for such people.

After the above, it will be clear to the dear reader that absolution spoken by a man is not unreliable because he cannot look into the heart of the confessor, for absolution, although it is spoken by a man, is not the judgment of that man, It is a pardon which Christ has brought about through his death and resurrection, and which he has ordered, instituted, and earnestly commanded all terrified sinners to speak, and which he therefore also wants to be accepted and believed as his pardon. Therefore, the confessor must not think: "What good will it do me to be absolved by a man who cannot see into my heart? Must I not always be in doubt whether this person is not mistaken in me? Can he not perhaps absolve me, while he should bind me? How can he know whether God in heaven is also willing to forgive my sins? what comfort, therefore, can such an uncertain forgiveness of a man give me? I can hear the comforting voice of a man on earth, but oh, that I could hear the voice of him who alone can absolve and condemn me! - No, the confessor must not think like that. Rather, he must conclude: If Christ had not purchased forgiveness for all men, and had not commanded his servants to preach forgiveness to all terrified sinners, their absolution would certainly be dreary; but Christ, according to his gospel, really gave this command to his servants, with the promise that what they loosed on earth should also be loosed in heaven; to this command and to this promise I adhere in faith, and am therefore certain, in spite of devil and hell, that I too have forgiveness, for God cannot lie.

But, some may say, absolution may be comforting to those who are aware that they are penitent, but since men cannot see into anyone's heart, they cannot see into anyone's heart.



they often loosen those who should bind them! In this case, does not absolution become an empty gimmick? We answer: The impenitent, as long as he remains so, cannot believe it, but nevertheless he too should believe it, as surely as Christ has blotted out his sin, reconciled him too to God, opened heaven for him too. Absolution is always certain, always powerful, always valid, because it is not based on the condition of the one who receives it, but on Christ's general redemption, and on his command and promise. Therefore, where it sounds in the name of Christ, the gates and bars of the infernal dungeon certainly open to the sinner, and he may escape; there God truly puts the treasures of his grace into the sinner's hands, and he may well accept them; there God undoubtedly stretches out the hands of his mercy toward him, and he may grasp them; there God sincerely offers him reconciliation, forgiveness, and blessedness, and he may appropriate them. But he who does not receive it in faith, who cannot receive it because of the carnal security in which he finds himself, God has knocked at his door, but he has not opened it; God has greeted him, "Peace be with you," but he has not thanked him; he has refused the forgiveness offered, has torn up the divine receipt he received, and has sacrilegiously inscribed a new debt of contempt for grace in the debt of his conscience. Woe therefore to him who does not believe them; he makes God a liar. But blessed is he who believes it, for he who accepts this testimony of the Son of God "seals it that God is true." John 3:33.

Therefore Luther writes: "But do you say, as the red spirits and sophists do: yet many hear the keys of binding and loosing, yet do not turn to them and remain unbound and unredeemed; therefore something else must be there than the word and the keys: the spirit, spirit, spirit, must do it! - But do you think that he is not bound who does not believe the binding key? He shall know in his time that because of his unbelief the binding was not in vain, nor did it fail. So also, whoever does not believe that he is free and his sin is forgiven, he shall also learn in time how certainly his sins have now been forgiven and he did not want to believe it. St. Paul says Rom. 3, 3: ""Because of our unbelief God will not lack."" So also here we do not speak (of) who believes or does not believe the keys; (we) know almost well that few believe; but we speak of what the keys do and give. He who does not accept it has nothing, of course; the key is therefore not lacking. Many believe not the gospel: but the gospel lacketh, and is not therefore a lie. A king gives you a lock; if you do not accept it,

Therefore the king has not lied nor erred, but thou hast deceived thyself, and it is thy fault; the king hath certainly given it. - Absolution is God's command and word, which the former speaks and the latter hears; both are guilty of believing this as surely and firmly as all other articles of faith for the sake of their souls' salvation." (See Luther's excellent "Scripture on the Keys," from 1530. L. Werke. Hall. XIX, 1175. fl.)

But we go on to answer a third objection, which Mr. Nast makes in the indicated article with the following words: "It (the Absol.) attacks the only grace-giving work of the Holy Spirit at the root, in that the preacher takes the high office of the Holy Spirit for himself. It attacks the only grace-bringing work of the Holy Spirit at the root, in that the preacher presumes the high office of the Holy Spirit to give the sinner grace. The preacher arrogates to himself the high office of the Holy Spirit to testify to the sinner about the forgiveness of his sins and to speak peace through his Spirit. If Mr. Nast has ever clearly betrayed what a fervent religion Methodism is, he has done so with this interjection. \*) Hereby Mr. Nast asserts that the preached word of Christ is not a testimony of the Holy Spirit, but an empty, dead, ineffective sound, and that it is therefore audacity to rely on the dead letter and sound of the written or preached word of Christ, to adhere to it, and to build on it the certainty of his pardon.

On the other hand, it should be noted that the Holy Spirit alone confers the grace of Christ on us sinners, for "no one can call Jesus a Lord without the Holy Spirit. Spirit." 1 Cor. 12, 3. But what does the Holy Spirit use to testify and seal the grace of Christ in the hearts of men? Is it not the written and preached word? Does not Christ say, "The words that I speak are spirit and life?" Joh. 6, 63. Does he not say to the apostles: It is not you who speak; it is your Father's Spirit who speaks through you!" Matth. 10, 20. Does not St. Paul say: "We are God's co-workers?" 1 Cor. 3, 9. "God admonishes through us?" 2 Cor. 5, 20. We lead the "ministry, not of the letter, but of the Spirit and that gives the Spirit?" C. 3, 6. 8. "Ye are an epistle of Christ, prepared by our preaching ministry, and written by us, not with ink, but with the Spirit of the living God?" C. 3, 3.

The same objection was made three hundred years ago by Schwenkfeld, a well-known enthusiast from Silesia. He wrote: "We consider the ministers of this (the Lutheran) minister to be preachers of the Holy Scriptures, as God has given them to understand-but we consider them to be doing a great deal of injustice in that they are passing off their ministry as the ministry of the Holy Spirit; and do not distinguish between the instruction of the Holy Scriptures and what is the ministry and influence of the Holy Spirit, and even mix the one ministry with the other. (Book of Church Ceremonies, p. 58.) The enthusiast Weigel writes similarly in his Conversation on Christianity. There it says p. 70: "I have the absolver in me, and may not be absolved by another's hand or mouth." To these words, the godly Arndt makes the comment: "This fantasist thinks that absolution is in the mouth of man, since it is Christ's word and consolation: We are ambassadors in God's stead 2c.

Behold, I put my words in your mouth 2c.

Doesn't John write: "Three are the witnesses on earth: the Spirit (the word given by the Holy Spirit), and the water (the baptism) and the blood (the Holy Communion?) 1 John 5:8.

It is therefore blasphemy to oppose the testimony of the written and preached Word of God to the testimony of the Holy Spirit, while the Holy Spirit alone testifies by means of the Word and comes into the heart, and testifies nothing else inwardly in the heart than what he has previously testified outwardly through the read or heard Word. If, according to Mr. Nast, the preacher of the gospel is not allowed to testify to the sinner about the forgiveness of his sins, is this, according to him, an interference with the ministry of the Holy Spirit, what kind of conception must Mr. Nast have of the word of God and of the ministry of preaching? He must therefore also consider it a sacrilege if the preacher wants to comfort, teach or punish a sinner, since these are all offices of the Holy Spirit alone. O, the blind rapture! Let us listen to Luther. "In the church, he writes, preachers and pastors are ordained: if you hear them, you hear God himself. Therefore it is Satan's device and masterpiece, so that he circumvents, that he shows such outward offices in contempt. It is true that the Holy Spirit alone enlightens hearts and kindles faith; but he does not do the same without the outward office and without the outward use of the Holy Sacraments. Therefore Paul is commanded to hear the Ananiam at Damasco. Apostles 9:6: "If you deviate from the ordinary ministry and follow your own delusions and desires, you will not only be of no avail, but you will also seize and accept Satan for God, and you will be quite uncertain whether your thoughts are of God's or the devil's origin. (On Gen. 21:21.) In another passage Luther writes: "Do not be deceived by Pharisaic talk, so that some may fool themselves as to how a man can forgive sin when he cannot give grace or the Holy Spirit. Stay with the words of Christ and be sure that God has no other way to forgive sin than by the verbal word, which he has commanded us men to do. If you do not seek forgiveness in the word, you will gape in vain toward heaven for grace, or, as they say, ""inward forgiveness."" "(See Luther's precious book, "Of the Keys," cited above.)

(To be continued.)

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**The Holy Absolution  
saved against the blasphemies of the Methodists.**

(Continued.)

If it were taught in the Lutheran Church that the outward utterance and hearing of the words of absolution *ex opere operato* (merely because one does the work) works forgiveness, then Mr. Nast would not be wrong to claim that the doctrine of the divine validity of absolution "attacks at its root the grace-giving work of the Holy Spirit alone. Spirit at the root." Hopefully, however, at least Mr. Nast knows \*) that in the Lutheran Church it is taught that without a true living faith no one is granted absolution, even if it is spoken to him a thousand times a day, and that even through the power of the Holy Spirit alone this true faith in the Word of God is valid. It is not the efficacy of the Holy Spirit that is important. It is not the efficacy of the Holy Spirit that is being supported by the doctrine of absolution. It is not the effectiveness of the Holy Spirit that is attacked by the doctrine of absolution, but the spirit of Methodism. One root of Methodism is that one does not test the spirits; all enthusiasm, no matter how coarse, all outbreaks of a heated imagination, all reveries of one's own heart, if they only have a spiritual appearance, are regarded and passed off as effects of the Holy Spirit. For this reason, of course, one must be loyal to the doctrine of absolution, which confirms that the Holy Spirit works only through the Word. Therefore, the spirit that comes without the word and argues against the word must be a false spirit. Another root of Methodism is: one despises the external testimony of the Holy Spirit through the Word and the Holy Spirit through the Word. Another root of Methodism is that one despises the external witness of the Holy Spirit through the Word and the Holy Sacraments. This is the reason for the methodism.

\*) We will gladly ascribe it to the boundless ignorance so peculiar to Methodist preachers, documented in almost all of the Apologist's papers, that Mr. Mulfinger presents the Lutheran doctrine as follows: "Here it is only necessary that a man feel newness and sorrow over his sins when he goes to confession, with the resolution to do better, and as soon as the priest has spoken a few words, he is free from his guilt of sin.... . If he returns to sin, he has only to use the same medicine." If Mr. M. is not ashamed to have such lies about the Lutheran Church printed, and Mr. N. to record them, what a description these gentlemen might give their listeners of the Lutheran Church and doctrine in private!

They do not tell frightened sinners how they must base their faith on the outward testimony, so that the Spirit of God will then also give them a testimony in their hearts, but vice versa they warn the souls not to believe the outward testimony until they feel and sense the inner one alive; Therefore the souls are driven into a false self-acting and are instructed how they have to gain and fight for grace themselves, whereas according to God's word the gaining of grace is not gained, but when a man has gained grace, then the struggling and chasing begins and continues until one has entered the narrow gate, until one has gained the goal of blessedness. (Luc. 13, 24. Phil. 2, 12.'13. 3, 13-15.) Man does not have the strength for all these works until he has received the new life from God through grace. Whoever wants to fight for grace, fights against grace; for, says the holy apostle, "it is out of grace. For, says the holy apostle, "if it is by grace, it is not by merit of works" (the struggle and the like), "otherwise grace would not be grace. But if it is by merit of works" (struggled for), "grace is nothing, else merit would not be merit." Rom. 11, 6. The erection of one's own righteousness and one's own doing, which lies in this, is the right root of Methodism; whoever does not see through this, his fight against Methodism is a mirror fencing. The doctrine of absolution, however, attacks Methodism at its very root, which is why people pour out such horrible blasphemies against it: they suspect that they are fighting for their lives with it. It is only too obvious that where the doctrine of absolution is believed, Methodism cannot be at home; it is obvious that absolution in its proper sense overthrows the law-breaking, penitential, spiritual quackery and the whole soul-quackery of Methodism as if with a single blow; \*) it is obvious,

It goes without saying that we do not want to deny that the Holy Spirit has his work also among Methodists. Spirit has his work also among the Methodists. The Methodists do not only preach Methodism. But where they really preach God's word, it does not return to them empty, but does what God sends it to do. Isa. 55,11. Against the real effects of grace of the Holy Spirit, which are also preached among them by the Holy Spirit. We would consider it blasphemy to speak against the real grace effects of the Holy Spirit, which also follow among them through the Word and therefore also agree with the Word. We fight against Methodism, not against the Methodists; God has his seed among them as well.

Absolution would make it obvious that it is hypocrisy for the Methodists to say that they also teach that man is justified and saved before God by faith alone, for through absolution man is removed from all proper things and is pointed to the Word alone, and called to it:

Even if it seemed as if he didn't want to, don't let it frighten you, because where he is best with, there he doesn't want to discover it. Let his word be more sure to you, And if your heart spoke louder: No!

So do not be afraid.

The Methodists, of course, will want to conclude from this that the Lutherans do not want to know anything about the inner testimony of the Holy Spirit. (1 Cor. 2:14) We reply: We too teach, and every true Lutheran must regard it as foolishness in their blindness. (1 Cor. 2, 14.) We answer: We also teach, and every true Lutheran experiences it in his heart, how the Holy Spirit bears witness to the spirit of the believers. We also teach, and every true Lutheran experiences in his heart, how the Holy Spirit bears witness to the spirit of the believers that they are God's children. How they carry the Holy Spirit in their hearts as a pledge of their state of grace and are sealed by it, and how it cries out in them the sweet Abba. (Rom. 8, 15. 16., 2 Cor. 1, 22., Ephes. 1, 13. 14.) The only thing we criticize about the Methodist doctrine is that they insist that a person may not base his faith on any external means of grace and pledge ordained by God, but rather he must renounce the dead letter and sign, must strive for the inner testimony and may by no means believe that his sins are forgiven until he has received the inward appeal and comforting power of the Holy Spirit. Spirit alive

†) The above-mentioned zealot Weigel has already called out the Lutheran church in this way. He writes in his "Gülden Griff", p. 75: "The opponents (the Lutherans) deny the inner testimony of the Spirit or the anointing in all of us." To this the Wittenberg theologian N. Hunnius: "Who has ever heard such a thing in our churches, that one rejects the inner testimony of the Holy Spirit and does not deny it? Who has ever heard such a thing in our churches that the inner testimony of the Holy Spirit is rejected and that it is not confessed that the Lord Christ must dwell in us through faith and destroy Satan's work? He (Weigel) does this himself by rejecting the outward testimony from which the inward testimony arises and comes. For it comes from hearing the divine word, Rom. 10:18, not from what God (according to Weigel's interpretation) should speak into the heart without means." (See: Hunnii Betrachtung der Weigel. Theologie. Wittenberg. 1622. p. 213.)

We do not believe that he will feel justification until he has received a clear, sensitive assurance of it and has been overflowed with the sweetest joy. We reject this method of conversion as unscriptural, for it first of all attacks the doctrine of justification, which takes place in heaven, at its root, and secondly leads to a bleak Christianity. First, the feeling and sweet assurance of grace does not precede faith but follows it, justification is not itself but a fruit of it (Rom. 5:1, 2). There are hours of temptation where it withdraws into the hiddenness of the heart to such an extent that it seems to be completely silent, only a secret sighing for grace remains and almost nothing but the condemnation of the heart is felt (1 John 3:20). Many examples of this are given in the book of Job and the Psalms, in which the changing state of the soul of God's pardoned children, as they are sometimes in the sweetest feeling of comfort, sometimes in insensitivity, is sketched out for us with the pen of the Holy Spirit Himself. The testimony of the Holy Spirit itself. That the testimony of the Holy Spirit is present is therefore not alone. That the testimony of the Holy Spirit is present is therefore to be judged not only by our feelings, but above all by our faith in the word of grace. Therefore, if we are taught to trust in the changeable feeling of our own heart and not in the unchangeable heart of our dear Father in Christ, that is, not in the mere word of the gospel and its visible seals, the holy sacraments. If one does not trust in the holy sacraments, one foists a false foundation of faith on the souls, makes the fruit of justification their foundation, and plunges those whom one thus guides into the danger either of making their feelings their salvation, or of feigning the demanded constant enjoyment of grace, or, if God is hidden in the heart, of despair and despair.

On this important subject, which sheds a great deal of light on the whole of recent Methodist Christianity, as well as on some after-Lutherans, Protestants, and other sects, we therefore leave some beautiful testimonies of experienced men for the most serious consideration of the Christian reader.

In the Concordia formula it says: "Of the presence, effect and gifts of the Holy Spirit we should not and cannot judge ex sensu as and when we feel it in our hearts. Since this is often concealed and done with great weakness, we should be certain from and according to the promise that the word of God preached and heard is an office and work of the Holy Spirit. Through it he is certainly powerful and active in our hearts. (See Repetition, Art. 2, Free Will).

Luther: "God forgives guilt in two ways: secretly and so that we do not feel it; just as he imputes and retains guilt for many people, which they do not feel at all.

or respect. Secondly, publicly, and that we feel it, as he imputes to some guilt that they feel it, as through punishment and terror of conscience. The first forgiveness is always necessary; the other is sometimes necessary, so that a person does not despair. The first forgiveness is bitter and difficult for us, but it is the noblest and best of all; the other is easier, but the less so. The Lord Christ shows both of them to Mary Magdalene. The first, when he turned his back on her and yet said to Simon, "Her sins are many," she was not yet at peace; the other, when he turned to her and said, "Your sins are forgiven you; go in peace," she was satisfied. So the first makes pure, the other makes peace. The first works and brings, the other rests and receives. And there is even an inordinate difference between the two. The first is only in faith and deserves much. The other is in feeling and receives the reward. The first is used with the high people, the other with the weak and uplifting." (On Luc. 7, 47-50.)

Scriver: "Here, however, a sorrowful heart would say: Oh, I do not feel such a witness of the Holy Spirit in me. I do not know anything about its inward promise, its comfort, peace and joy; in my soul I feel mostly terror and fear, sometimes I cannot think of a single saying of Scripture in my distresses, or, even if it occurs to me and is held up to me by others, I cannot derive any strength from it, it does not go to the heart, I pray with poor devotion and find no sweetness in it, and so on. I answer: We must not judge this highly important and comforting matter according to our feelings and sensibilities, but according to the Word of God, which teaches clearly that believing hearts are temples of the Holy Spirit. It teaches with clear sayings that believing hearts are temples of the Holy Spirit, that He dwells in them, that He bears witness to their spirit, that He is their Comforter and Helper, who abides with them forever. Nor does it follow: I feel no peace, no joy in myself, therefore the Holy Spirit and the Kingdom of God are not in me. Therefore the Holy Spirit and the kingdom of God are not in me. I do not feel the testimony of the Holy Spirit and His comfort, but the roaring and defiance of the infernal spirit of murder, therefore my heart is not capable of such testimony; I cannot believe that I am God's child, therefore I am not. This, I say, and the like follow not; even as followeth not: The tree neither grows nor blossoms in winter; therefore it has no sap, but is withered. - As long as there is a sighing for God in a person, however slight and weak, the Spirit of God has not left him; the soul's longing for God's grace has its origin in the Holy Spirit. Spirit its

origin." (See: Treasure of the Soul, Th. II. Pr. 12.)

Heinrich Müller: "If you do not feel the joyful movement of the spirit, then do not let it spoil you. This feeling is not exactly necessary for salvation. Christ says: He who believes shall be saved.

Marc. 16, 16. Now faith is not based on feeling, but on the promise of God; indeed this is the highest power of faith, when without and against all feeling it nevertheless holds firmly to God's promise, as it is written of Abraham Rom. 4,18. that he hated without, even against hope. And for this very reason God often takes his sweet comfort in testing faith, whether it also holds fast to his word." (Heavenly Love C. 13, § 59.)

Albrecht Bengel: "The insistence on the assurance of justification can first make honest souls misguided and despondent and drive dishonest souls into an arbitrary cacophony (Nachäfferei). But there can be no greater urging than to deny or cast doubt on a soul's justification, unless it can present its assurance with a full mouth." (Outline of the Church of the Brethren p. 478.)

D. Burk: "We must learn to trust God first, then experience, first take the food into the mouth, then let it taste good. Otherwise it comes out behind itself. But afterward God also gives to taste, and we now trust so much more. But the reason why some unfaithful souls sometimes make the important conclusion too early (that they have forgiveness) is just this: by the strict driving on insurance it happens that afterwards, when one thinks he has received something like that, he eagerly falls on it, considers it a robbery and calms down in it". (See Book of Justification, § 13.14.) "Not even the testimony (of the Holy Spirit) is constant. One does not always bear witness to a thing just for the long haul, but when it comes into doubt, when it is disputed." (Ib. h 30.)

(To be continued.)

(Submitted by Dr. Sihler.)

### **Are there Old Lutherans and New Lutherans?**

Mau now hears and reads so many things about old and new Lutherans that ignorant listeners and readers easily get the idea that such people exist. But we will soon see that they only haunt the minds of such people as mirages, who either do not know, or do not want to know, or pretend that they do not know what a Lutheran is at all? Therefore, it will be most advisable, for the sake of the sincere among the ignorant, first to explain what Lutherans or Lutheran Christians actually are and then to prove that in essence and truth there are neither old nor new Lutherans, nor will there ever be. God give his blessing to this! Amen.

Lutherans are those Christians who do not base themselves on Luther's person, as the papists do on St. Peter's or the Pope's person, and all kinds of fanatics and mob spirits on their names and persons, but who stand with Luther on the same old and im-

The new and young faith, confession and doctrine of the holy Christian church from the beginning. For Luther and his co-workers did not establish a new article of faith, but rather, with God's Word and through the enlightenment and power of the Holy Spirit, victoriously overthrew all such new human power as the Antichrist at Rome, together with his own faith. Rather, with God's Word and through the enlightenment and power of the Holy Spirit, Luther and his co-workers victoriously overthrew all such new human power that the Antichrist of Rome and his companions had erected as an article of faith against the Holy Scriptures. The Reformers, therefore, only brought about the reformation of the Church, the reformation of the Church, the reformation of the Church, the reformation of the Church, the reformation of the Church, the reformation of the Church, the reformation of the Church, the reformation of the Church, the reformation of the Church, the reformation of the Church. The Reformers thus only brought to light the one and only church doctrine of old from God's Word, which had been so often distorted and obscured since the 7th century by the superstitious addition of Roman papist teachings contrary to Scripture and false doctrine. For as the Holy Scriptures are only "one truth". For as the Holy Scripture has only "one truth for salvation," so also the Holy Church has from the beginning only one and the same truth. For just as the Holy Scriptures have only "one truth for salvation," so also the Holy Church from the beginning has had only one and the same faith, confession and doctrine, according to content and essence, the short epitome of which is the Apostles' Creed. But how the one holy Christian church, as the pillar and the foundation of truth, in the past five centuries, successfully asserted and defended its unanimous confession, which united all congregations, against various fundamental heresies (e.g. about the Trinity of God, the true deity and humanity of Christ, the unity of his God-human person, original sin and the grace of God) through the Holy Scriptures? For this purpose, he developed the attacked scriptural and ecclesiastical doctrines more closely from the divine word and founded them more firmly from the influence of the clear doctrinal passages of Scripture. The same Christian Church, from the sixteenth century onward, through Luther's and his faithful fellow witnesses' ministry, has asserted and defended the same precious confession against the Roman papist heresies in exactly the same way, and from the divine Word it has more firmly established the now attacked and obscured articles of faith and church doctrines in their scriptural form.

Zwingli, Oekolampad, Calvin and others did not remain faithful, although they confessed and held the faith of the church with Luther in the beginning; later they left the healthy church center and, in contrast to the superstitious support of the Roman church, got into the opposite extreme, into an unbelieving dissent and into a tearing apart of what God had joined together. This is proven by the history of the Reformation. (See Lutheran Year 1, No. 13, and Year 2, No. 7.) It seemed to them that in addition to unconditional obedience to the harmony of the clear doctrines of the Holy Scriptures, there was also a deeper inner experience of God. They also seemed to lack the deeper inner experience of justifying faith as an inner light.

For example, on the equal worthiness and validity of the so-called apostolic oral traditions, the decisions of the church assemblies and the decisions of the popes with, and even above, the Holy Scriptures. The validity of the so-called oral traditions of the apostolic church assemblies and of the decisions of the popes with, and even with the Holy Scriptures; the right of the popes to issue articles of faith to the church and to interpret the Scriptures alone; the participation and merit of human works for the forgiveness of sins and salvation; the blessing of the Holy Sacraments without penance and the right of the popes to pronounce the Holy Sacraments without penance. Sacraments without repentance and faith of the recipients, etc.

Truth more clearly and accurately brought to light.

But when the devil, the father of lies and the originator of all false doctrines, saw that the Holy Spirit, through his word and enlightenment in the faithful witnesses and confessors, was putting his superstitious deeds to shame. When the devil saw that the Holy Spirit, through his word and his enlightenment in the faithful witnesses and confessors, put his superstitious deeds to shame, he tried it from another side, namely the opposite side, in order to damage the one and pure church doctrine anew; for he knew and knows very well that false doctrine must necessarily be followed by false faith and false life, so that false doctrine, without the interposition of the Holy Spirit in his word, does not help him to populate hell by a small amount. The enemy of truth now tried to do so by unbelievably abandoning the salvific doctrine, partly by tearing the Swiss away from it, partly by arousing the so-called heavenly prophets, Anabaptists, and similar mobs and swarm spirits against it. This was done, however, by inflaming them with carnal arrogance of reason and spiritual haughtiness, partly by pretending that special illuminations and revelations of the Holy Spirit were beside, apart from and above the written word of God, which were also the key to the dark figurative passages of the Holy Scriptures. The latter, as is well known, was done by the Holy Spirit in addition to and above the written words of God, which are also the key to the obscure figurative passages of the Holy Scriptures. As is well known, the latter happened with the doctrine of the

holy sacraments, because now, through the devil's delusion and man's pride of reason, the reformed false doctrine of these articles formally developed, which still claims that bread is bread and wine is wine, and makes the almighty and true Son of God just as much a liar as it is contrary to the unanimous teaching of the holy Christian church from the beginning.

This, however, arose especially in the chosen armor of Dr. Martin Luther through the grace of the Holy Spirit. Not only did this man of God receive the judging and decisive prestige of the Holy Scriptures against those spiritualists and false prophets, but he also received the authority of the Holy Spirit to test all so-called revelations of the Holy Spirit, but not vice versa. Not only did this man of God receive against those spiritualists and false prophets the judging and decisive prestige of the Holy Scriptures, according to which all so-called revelations of the Holy Spirit are to be examined, but not vice versa, but especially in his two larger defense writings he threw the artificial false grounds of the sacramentarians with God's Word so over the heap that later it remained only with impotent attempts to patch them together again.

So generally accepted and undoubted was the Lutheran, i.e., Christian, doctrine of the Holy Communion in the pre-papist, truly Catholic, orthodox church that it was often used in disputes about the two natures in Christ. So universally accepted was the Lutheran, i.e., Christian, doctrine of the Holy Communion in the pre-papist, truly Catholic, orthodox church, that in disputes over the two natures in Christ, against the disruptors or transubstantiators of the same, the latter frequently uses the Holy Communion as a refutation; for in this, it says, the heavenly good, namely, the body and blood of Christ, is essentially and really united with the earthly good of bread and wine. Just as the heavenly good, namely the body and blood of Christ, is essentially and truly united with the earthly good of bread and wine, and yet the latter is not changed into the former, but just as little separated from them, so it is also with the union of the divine and human natures in the one person of the Lord Jesus Christ.

Thus Luther and his faithful comrades-in-arms, to whom, however, the Swiss so-called reformers do not belong, restored the faith, the confession and the doctrine of the One Holy Christian Church, by purifying it from the superstitious deeds of the papists and preserving it against the unbelieving apostasy of the enthusiasts, but of course carefully developing and presenting the articles from God's Word against the apostates and apostates, which were disagreed with and attacked by both sides. And this twofold testimony of theirs against the Popes and the saints, and at the same time their assertion of the old original church faith, which was once given to the saints (Jude 3), was summarized in 1530 in the Augsburg Confession of Faith, which is nothing other than a closer development and clearer definition of the apostolic symbol, which was necessarily caused by the twofold contradiction of the Romans and the saints. And since the same contradiction continued on both sides, and new false doctrines, such as the Calvinist one of unconditional predestination to damnation, were added, the orthodox church, then called the Protestants, was compelled to develop and explain individual articles of the Augsburg Confession even more closely and specifically according to and from God's Word. This is where, for example, the Apology (defense) of the Confession against the Papists and the Concordia Formula of 1580 come from, against Roman and fanatical heresy and for the settlement of disputes within the orthodox church itself.

From this short, clear presentation, it is clear what Lutherans are, namely, confessors of the one holy, orthodox Christian church, whose one and only faith, confession, and doctrine is in all articles of the truth of salvation of the Holy Scriptures. The Lutherans, therefore, i.e. the Lutherans, are the only ones who have the same faith, confession and doctrine. Lutherans, therefore, i.e., fellow and followers of Luther or orthodox Christians, are essentially the same thing, whether or not they inwardly and from the heart experience and preserve the faith of the church. For even in the latter case, the faith of the church becomes just as little unjust and impure through their personal unbelief as the sun loses something of its glow through sleepers, blind, mute, closed or sick eyes.

If this is so, it follows irrefutably that, according to the essence and truth, there are neither old nor new Lutherans now, nor will there ever be. For as above the holy scripture contains only one "truth to salvation". Scripture contains and testifies to only one "truth for salvation," and how this truth of salvation has nothing to do with changes of time and changes, and how this truth of salvation has nothing to do with changes of time and changes.

\* \*) And so, for example, the doctrines of justification and of the holy sacraments were so resolutely asserted and so faithfully developed in the Lutheran doctrinal concept. For example, the doctrines of justification and of the holy sacraments in the Lutheran doctrinal concept have already been so decisively asserted in the Reformation age against all objections, and have been so faithfully developed and developed, that our confessional unionists would hardly bring a new objection to market against the latter.



The eternal light of the one holy Christian church shines as clearly and brightly now as it did in apostolic times and then as now, similar to the earthly sun: In the same way, the one holy Christian church, in its obedience to the divine word, has always had only one faith, doctrine and confession, which in the same way, according to its essence and content, has never changed and never changed and, as the fixed and enduring thing in the midst of the storms and currents of the spirit of the times and the world, has always remained above the temporal opposition of old and new. Indeed, as little as the highest object of the holy scriptures and the church faith. Indeed, just as the highest object of holy scripture and church faith, the triune God revealed in those, is not subject to any temporal change in His nature and work as the eternal One, and just as there is no old and new Christ in particular, but He is the same yesterday, today and forever: - Just as little has the orthodox church in its testimony and confession of this revealed triune God ever changed and altered and had an old and new faith; and as Peter at that time confessed in the name of his fellow disciples: "We have believed and known that you are the Christ, the Son of the living God" (John 6:69, Matt. 16:16). 6, 69. Matth. 16, 16.), so also today the holy church confesses. This is how the Holy Church still confesses today and will continue to do so until He comes.

(Conclusion follows.)

### **Troff and Christian behavior in cases of serious death.**

On a Swiss lake, on a high mountain, lies a beautiful noble castle. Here, once upon a time, lived an old Christian gentleman and his husband, quite happy in God. God had always led both of them in ropes of love; in particular, they had great joy in two well-born sons whom God had given them. But God intended to test the parents severely. One day, in the heat of the sun, the two sons, the eldest a youth of 20, the youngest of 18, went down to the lake after lunch to bathe and cool off. Since both of them knew how to swim and had often taken this pleasure in the lake, their father watched them from the heights without any worries. But what happened? The youngest son, while swimming, went to a dangerous place, where he was caught by a whirlpool, so that he sank several times and came up again. The older brother sees this and swims hurriedly to save the younger one, but the latter seizes him, but so strongly and convulsively that he pulls him with him into the depths. The father, who is an eyewitness to all this, waits with increasing fear to see his sons resurface, but in vain; the water has swallowed them up; they do not come out again, only later are their corpses washed ashore. What a pain

The grief that now gripped the old father can be felt better than expressed. He immediately locked himself up in order to cry out his pain unseen, but after an hour had passed, his father's greatest concern was how he could convey the frightening message to his mother in the best possible way and prevent her from being completely beaten to the ground. What does he do? After he has washed his face and put himself in a calmer frame, he goes down to a lower room, where his wife is doing some domestic business, and speaks to her: Dear wife, as I was sitting alone upstairs in the parlor and was thinking all kinds of thoughts, I also thought, among other things, how you would comfort and raise up a person who had suddenly fallen into a great heartache and had suffered such damage that no amount of human help could avert and no amount of money and property could compensate. Then the Christian lady said kindly: "My dear man, how did you come up with such thoughts? But if it were so, I would know no better consolation than this: such a man would have to mean that he was a Christian and a child of God; that without God's will no hair could be torn from his head, yes, that without God's, his heavenly Father's, holy and wise counsel, not the least thing could happen to him; therefore he would have to submit to God's will, keep still to his God and bear his cross as a Christian. On these words the old gentleman could not hold on any longer, broke out into a loud cry of lamentation and called out to his Christian wife: Oh, God grant that we may both take to heart this consolation which you have now given, and hold steadfastly to it, for the time has come when we need it. I just have to tell you: oh, our beloved sons are lying down in the lake; with my own eyes I have had to watch how they drowned without being able to help them! Although these words went through the mother's heart like a sword, she had caught herself in the consolation she herself had expressed, and she kept to it, and thereupon she and her husband spent the rest of their time alone and with many a tear, but without grumbling against God, and with an even more heartfelt longing for the permanent place to which, as they firmly hoped, their pious sons had gone before them.

### **Disunity among believers.**

Augustine writes (ve eiv. vsi 1.15. o. 5.): "Good Christians, if they were perfect, could not fight with each other. But those who are striving to improve and those who are not yet perfect can do so, inasmuch as each good Christian fights against the other in the part in which he also fights against himself. In one man, the flesh fights against the spirit, and the spirit against the flesh. The spiritual desire can therefore fight against the carnal desire of the other, or the carnal desire against the spiritual desire of the other. In this passage, says Johann Gerhard, Augustine gives insight into the cause of discord in the church. The truly pious are not yet completely renewed, but there remain in them remnants of the flesh: they therefore do not attain to a perfect knowledge of the mysteries of faith, but still stumble and waver in some. The flesh still contends against the spirit in the born-again, so it can easily happen that, if they pursue carnal thoughts, they arouse disputes in the church; however, if no stubbornness is added and if the foundation of faith is not thereby overthrown, they are not immediately separated from the body of the church. This is proved by the examples. Brethren quarreled with Peter because he dared to preach the gospel to the Gentiles. Acts 11:1. fl. Paul resisted Peter because he did not walk according to the truth of the gospel. Gal. 2, 11-14. Barnabas and Paul also came into sharp conflict. Acts 15, 39. In the Corinthian church divisions had arisen, desecration of the Lord's Supper had crept in, there were bitter arguments about indifferent things (adiaphora), some of them doubted the article of the resurrection 2c. and yet Paul does not deny the name of the church to the whole congregation, but when he writes to them he still calls them a congregation or church of God. 1 Cor. 1, 2. In the Galatian church the article of justification had been perverted by the falsifications of the false apostles, but because they still accepted conversion and some still held to the true faith, Paul still calls the Galatian churches: congregations or churches. Gal. 1, 2.-(See: F. Gerhard's Loci rüol. 25, tz 231.

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**A word to the younger brethren who are connected with the General Synod as German or English Lutheran preachers.**

Dear brothers!

For a long time I have been harping and praying that another and more skillful brother than I would take the floor and touch on the subject that is only to be hinted at here. For, dear brothers, the article that the Evangelical-Lutheran. (calling itself) General Synod, by its epistle to the mother church in Germany, trumpets here and there as truth, that all preachers connected with said General Synod, with the exception of a few older teachers and church members, have long since abandoned Luther's particular view of the bodily presence of the Lord in the Lord's Supper, should not be passed over in this way with silence, and by silence the lie should be given the appearance of truth. Or is it true what Luth. shepherd's voice B. 5. no. 2. p. 1. column 3. line 4-11. says? Have we all departed from the pure truth? Have we abandoned the pure doctrine of the holy sacraments? Sacraments and with it our dear Mother Church? Has no one, not even one, remained faithful to the loving mother who gave birth to us, nursed us, nourished us and provided us with the pure and healthy bread of life? Have we all thrown ourselves into the arms of the cowardly boogeywoman? Well, it serves us right if we are accused and presented to the whole world as covenant and oath breakers. But if this is not so, how can, how may we keep silent and leave such a stain on us? Therefore, dear brothers, who love your church, who still love the truth, present yourselves as its faithful sons and confess it even unto death.

Send your confession to the "Lutheran", St. Louis, Mo., and ask the other journals of our church to receive it. And let us freely confess that we cannot hold with those who depart, but with those who believe and save their souls. God commanded.

**J. G. Kunz, Lutheran pastor in Indianapolis, Ind.**

(Sent in by Dr. Sihler.) **Are there Old Lutherans and New Lutherans?**

(Conclusion.)

If there are neither Old Lutherans nor New Lutherans, but only Lutherans, i.e. confessors of the orthodox church, we may reasonably ask, where does this contradictory designation come from and what does it mean? Where it comes from is not difficult to say, namely either from ignorance or from bad will, or from a mixture of both. First of all, as for the name: Old Lutherans, it originated in Germany from the so-called Unirten (also called Evangelicals or Protestants) and among these first from the members of the Royal Prussian State Church. Here in America from the same people, also from the Methodist sects, even from the After Lutherans, i.e. from the so-called Lutheran General Synod; for these are all one in that they have fallen away from and are at odds with the one and the same faith of the holy Christian church, which the Lutheran confession testifies to. These articles, however, are primarily the doctrine of the holy sacraments. These articles, however, are primarily the doctrine of the holy sacraments, in which, for example, the local after-Lutherans have accepted the new superstition of the old Reformed unbelief; for without the ancient church doctrine of the holy sacraments, which Luther has already taught, it would be impossible for them to be in harmony with the Lutheran doctrine. Without having thoroughly proven the ancient church doctrine of the holy sacraments, which Luther asserted and defended against papists and enthusiasts 300 years ago, as erroneous from the Holy Scriptures, the Lutherans have not accepted the new superstition of the old Reformed unbelief. The church is now pleased not to accept this doctrine because it has been thoroughly proven to be erroneous from Holy Scripture. And these regressions to reformed unbelief they further like to call progress; but those who remain faithful to the one and only faith of the holy Christian church must be called progress. But those who remain faithful to the one and the same faith of the holy Christian church must be called an "old Lutheran party, those who lag behind the times," as if the faith of the church were a changing faith of the times and no firm, certain foundation of doctrine existed that never wavers or wavers. But we reasonably ask these so-called neo-Lutherans, who is "a party?" those who follow the eternal God-

Thus writes the General Synod of the Lutheran Church in its printed report, which it recently sent to Germany about its own condition and in which it openly declared its apostasy from the confession of the Lutheran Church.

The Church is a pillar and foundation of the truth (1 Tim. 3:15). Do those who believe in the holy sacraments, and thereby prove themselves to be the church, which is a pillar and foundation of the truth,

(1 Tim. 3, 15.) i.e. a bearer and confessor of the pure and complete truth of salvation of the divine word, or those who, in their own arbitrary and noble superficiality, have fallen away from the one and only church faith and the pure and simple word of God, and have fallen in with heretical false doctrine contrary to the Scriptures? Or, we ask these Schmuckerians or Kurtzians, or these Reformed Methodists or Methodist Reformed Christians - for they are Lutheran or orthodox Christians after all - where are the alleged advances in their scriptural research, which they always bring up, by which they were compelled, for example, to depart from the Lord's Supper doctrine of the Lutheran church? Where is their proof from Scripture that this doctrine no longer holds? Where is their evidence from Scripture that this doctrine is no longer tenable and valid? Nowhere. It is enough for these loose and frivolous people to blow out their cheeks with wind, to throw themselves nobly into the breast and to say that this doctrine "has long since been abandoned by the great majority of its preachers;" with that, then, the matter is settled. But what else emerges from this than that they have no true unfeigned reverence for God's words, that they pick out what they like and leave out or interpret according to fashionable opinions of the time, especially according to the unionist indifference to doctrine, what they do not like? This is also evident from the fact that they say: "We do not consider the different views between the Old Lutheran and the Reformed Church to be essential;" and "freedom is allowed concerning the nature and significance of the presence of the Lord in the Lord's Supper, as in the Protestant Church in Germany.

In other words, it is unimportant and indifferent whether the solemn vows and testaments of the almighty and true Son of God, in which he instituted the Holy Communion as a lasting order and glorious legacy, are true or not. It does not matter whether the solemn parting and testamentary words of the almighty and true Son of God, in which he instituted the Holy Communion as a lasting order and glorious legacy, are truth or not, i.e. whether really and truly (although the how is not to be understood) in the blessed bread and wine the Holy Communion takes place.

His body and blood is contained, or not? We are not lost as to whether Christ spoke simple, clear, bright words in this institution (as, however, mere human beings are used to express their last will) or whether he expressed himself ambiguously and ambiguously in the manner of the pagan oracles, so that everyone could understand it as he had air. Moreover, the doctrine of the Holy Communion, as well as that of the Last Supper. Moreover, the doctrine of Holy Communion, like that of Holy Baptism, is a secondary doctrine. Moreover, the doctrine of Holy Communion, like that of Holy Baptism, is a secondary doctrine, as the Protestant Church in Germany also believes.

But who says this, where is it written, and what is the proof that this is so? Or is the mere assertion and pretense of the so-called Protestants and Uniate in Germany, who, lacking all confession, are not a church at all, but a new sect, sufficient proof? Are the holy sacraments such orders? Are the sacraments such orders, customs, and ways as the church ceremonies, the various estates, etc., which have no definite command and no special promise of grace from the Lord, and which are, however, left to the proper use of Christian freedom? On the contrary, did not the Lord Christ, shortly before his suffering, celebrate the Holy Communion and shortly before his ascension to heaven? Did not the Lord Christ, shortly before His Passion, administer Holy Communion and shortly before His Ascension Holy Baptism? Did not the Lord Christ, shortly before His passion, solemnly establish Holy Communion and, shortly before His ascension, Holy Baptism as essential and effective means of grace and permanent ordinances, and command His church to administer them faithfully? Is it possible that these his holy and almighty words of endowment can have a twofold, even opposite, and yet equally correct meaning? And are these words of the Son of God less important than others that He spoke, like that blasphemous frivolity of the so-called New Lutherans and Unrighteous, who take pleasure in claiming that the doctrine of the holy sacraments is a secondary doctrine. Does it not rather follow that the doctrine of the holy sacraments is a secondary doctrine? Is it not rather the case that these sacred and solemn words of the endowment, which give the letter of grace of the holy Gospel its seal of grace, are not the only ones that can be used? Is it not rather the case that these sacred and solemn words of endowment, which attach the seal of grace to the letter of grace of the holy gospel, obligate his own all the more to faithful, childlike obedience, without all clever and puzzling doubts? Indeed, will not these very words, which all After- and New-Lutherans or Unionists consider so indifferent and ambiguous, judge them all the more in their hour of death and on the last day, if they do not repent in time, renounce from the heart the powerful error and the false deceptive Union spirit of this time, in which Satan again disguises himself as an angel of light, and return to the right-believing church, now called Evangelical Lutheran? May God grant them grace to do so. Amen.

But if, God forbid, they will wilfully persist in their ungodly recklessness and their shameful indifference to the doctrine of salvation, which is pure in all its articles, let them know that we do not want to leave them the honorary name of Lutheran, i.e. orthodox, but will call them Unionists or after the name of their chiefs and vocal leaders.

For their own sake, however, we do not want to give them the epithet neo-Lutheran, which they are still ashamed to give themselves, because otherwise we would be tacitly admitting that, even in one article, the true faith and the original confession of the Lutheran Church is outdated and obsolete, and that these false brethren, who have hitherto known nothing but to deny and deny, have, as it were, discovered something new in the area of the truth of salvation.

Summa, old and new Lutheran, according to the essence and truth, as we have seen above, do not exist, but only Lutheran, i.e. orthodox, and un-Lutheran, i.e. unbelieving, be it one way or another, in many or few parts of the salvific teaching of the divine Word. If, however, we are to interpret correctly the contrasting designation of old and new Lutheran, which is now commonplace, then we say: Old Lutherans are those who persevere in the same united faith of the orthodox, now called Lutheran, holy, Christian church and faithfully hold to every single article of the doctrine of salvation from and according to God's Word; New Lutherans, on the other hand, are those who do not persevere in this faith of the church, reject this and that article contrary to God's Word or regard it as outdated and indifferent and turn to the new "powerful error" of the false union of our day.- —

But it is astonishing to read how these ignorant or dishonest people deal with Luther's person; for while they wantonly kick his confession, i.e. the church's confession in the doctrine of the holy sacraments, into

the muck, they smear their mouths and those of others that they show this and that outward reverence to his person. They smear their mouths and those of others by showing this and that outward reverence for his person, but later say: "Yes, if Luther had lived in our time, he would in some respects have been different and perhaps would have thought of the Holy Communion as we do. We, who research "more in the Holy Scriptures than in his writings," would think differently about the Holy Communion. Scripture than his writings". But if one asks them about the new results of their research into the Scriptures, which required them to leave the Lutheran, i.e. the ecclesiastical, doctrine of this article, nothing is available and they know no other advice than to borrow this and that broken rusty shield from the Reformed armory, which Luther had already smashed 300 years ago with the sword of the Spirit, i.e. with the word of God.

But how far Luther was from any change of his faith and confession, and how much he had foreseen such loose and frivolous babbling of future babblers, he testifies in his solemn final declaration after his confession of the Lord's Supper of 1528, which he then follows with his firm and unchangeable brief confession of faith. (S. Lutherans 2nd volume, 11th no.)

how our German Lutherans let themselves be caught; or the lynxes in the wine  
mountains of the Lord.

In his Lutheran (?) Shepherd's Voice, No. 7, Pastor C. Weyl had the laws and by-laws of his congregation in Baltimore, which is also called Lutheran, printed, and thus handed over to the public, and thus also to public evaluation. Of course, they now provide a sad, yet important proof of the impudence of these foxes in the vineyard of the Lord, and of the sinking of the Lutheran congregations into ignorance and indifference with regard to the faith of the church, for the faithful preservation of which they must once give such a heavy account to the Lord. How miserably our unfortunate Lutheran congregations in this country allow themselves to be deceived and misled, not only by the sects, but also by their own preachers!

But this is how it must come about that those who do not want to be obedient to God's truth, according to the law of a just retribution, must let themselves be moved to and fro by all kinds of winds of doctrine, and those who, with the miserable cry, "We are in a free country," oppose the voice of the church in doctrine and discipline, sink into miserable human bondage.

While the true Lutheran preachers, who, in order to secure the congregations from the heavy yoke that the pastors of today are only too willing to place on their necks, seek to base them on the confessional writings and on the old evangelical discipline of the church, usually find the greatest resistance, or are treated with the most distressing mistrust, the opponents, conceited in their own wisdom, set up their nets freely and openly, and they succeed only too easily in blindly drawing the congregations into it, so that one does not know what one should be surprised about first and most of all, about the insolence of the preachers, or the dullness and blindness of the congregations, which allow themselves to be duped in such a miserable way.

But to the point and the proof.

In the second article of the Constitution "of the Evangelical Lutheran Trinity Church in Baltimore," where Mr. Weyl is employed as pastor, it is now stated: "that the preacher at his installation must solemnly and publicly promise that he will faithfully and conscientiously recite the Fundamental and other (?) Articles of Christian Doctrine as taught in the Augsburg Confession, however, this provision is immediately abrogated, for it says: "Should the preacher become heterodox, i.e., deny the Trinity of the Holy Spirit, he is to be considered as a heterodox preacher. i.e. deny the Trinity of the divine essence, or the deity of Jesus Christ, or reject the atonement through the holy blood of Christ, he shall cease to be a preacher in this church as soon as an inquiry into this matter is made by

the president and two other orthodox members of the Maryland Synod took place."

Who does not see that here a Lutheran congregation is being hoodwinked in the most shameful way under the pretense of securing it? And whom could it happen to in such a crude way than a German Lutheran congregation? By citing the Augsburg Confession, sand is thrown in the eyes of the good German Lutherans, so that they do not see what is happening behind them. And what is that? This, that any preacher of any other denomination, be he Reformed, Uniate, Roman Catholic, Methodist, Baptist, Mormon, or anything else, can quite well be and remain a preacher in this Lutheran congregation in Baltimore, according to its own constitution. For it is well known that all these communities and a few dozen more agree, at least in word, on the individual points (Trinity - deity of Christ - and reconciliation through his blood -), and if the preacher holds only on these three points (how? is also still indifferent,) he is orthodox according to this constitution, i.e. orthodox; on the holy sacraments, justification, salvation, and the Holy Spirit he is orthodox. Sacraments, justification, sanctification, regeneration, conversion, the office of the keys 2c. 2c. He may believe and teach Roman Catholic, Reformed, Calvinist, Arminian, Lutheran, or as he otherwise pleases, no man can or may accuse him of false doctrine, according to this constitution. Thus this congregation, (and like many other German and English Lutheran congregations in this country I-) is constitutionally completely at the mercy of false preachers, and brought into the most shameful dependence on human wit and human stupidity, and no dam stands against the intrusion of false doctrine, especially with the appalling ignorance and indifference of our members with regard to the doctrine of our church. The preacher of each time is the infallible pope of the congregation.

Now, of course, one could think that the Constitution was written in good faith, and that it goes without saying that the doctrines by which the Lutheran Church, as the true apostolic-catholic, differs from other communities, such as the doctrine of the holy sacraments and the office of the keys, (although the falsification of one article necessarily entails the falsification of all others) must be presented in a Lutheran church according to a common sense, according to the Augsburg Confession; or the establishment of these articles had been omitted by mistake; only this hope, which love would gladly allow to arise, makes the sorrowful experience a disgrace, and it would be a wanton closing of the eyes against the afflicting truth, which experience only too clearly supplies, if one still wanted to cherish such hope from this kind of preachers,

who usually write at least the articles that deal with the doctrine.

In the case of the congregations, of course, it may be out of ignorance if they allow themselves to be caught in this way; in the case of the preachers, it is deliberate, and even the congregations cannot be excused for their ignorance of the doctrine of their church, or their indifference to the interventions of the preachers, but it is grave sin, especially in this country, where the congregations alone call and employ the preachers.

But is it really intentionality on the part of the preachers? Who can doubt it? It is publicly known how the General Synod as a whole, and Pastor Weyl in particular, are not only indifferent to the peculiar teachings of the Lutheran Church, but completely repugnant to them, of which the pathetic scribbles that the General Synod sent to Germany as a confession of its faith - and ridiculously enough - for its justification, give the clearest proof. Anyone who cares in the least about what is going on in the church knows that these gentlemen are arguing most vehemently against it, and that they are really out to dissuade "the stupid Germans" from the silly and irrational teachings of the old orthodox Lutheran church, so that they can smuggle their clean mixture of Reformed-Methodist rationalism into the congregations, and thus make themselves masters of them and their faith, after they have been torn away from the foundation of the church. It is only too well known that for this very reason they so bitterly oppose the preachers who not only persist in the faith of the fathers themselves, but also want to tear the congregations out of the wretched slavery of men, where they have to dance to the tune of every impudent newcomer, and to defend themselves against it on the basis of the symbolic books of the Lutheran church.

For this very reason, they scorn them and their efforts, and most often seek to publicly and secretly cast suspicion on them among the congregations by shameful distortions under the cry of "love, love, peace, peace."

And because they cannot practice their wretched fornication with all sects with impunity, nor can they introduce them so publicly into the congregation as long as the voice of even a few watchmen warns against it, they naturally seek to render these watchmen themselves harmless; and how can this be done better than by beguiling the ignorant and indifferent congregations with the word "Augsburg Confession," and then making such provisions under the protection of which they can quietly go to market with the cloak of false doctrine and human statutes.

But, you might say, people do have a conscience, and they will believe and teach Lutheran after all, if they pretend to be Lutheran preachers, and pretend to be have such introduced in Lutheran congregations. One would certainly think so, especially from a preacher, but where is the conscience of these gentlemen who, as is evident, are the most vehement opponents of the actual Lutheran doctrine, publicly teach against it, publicly blaspheme it, publicly favor and try to introduce a union with all kinds of sects, whose false doctrine the Lutheran Church unanimously rejects in its symbols, whose offers and attempts to unite ecclesiastically with it, it has resolutely rejected and detested in conscience for three centuries! Where is the conscience of these people, who do all this publicly and in daylight, and yet claim with an insolent brow that they are Lutheran, and endeavor to portray genuine Lutheran preachers and congregations as sectarian and separatist, which they unfortunately succeed in only too well, and must succeed ever better in view of the horrible apostasy of our church, by which such stupidity has enveloped the minds that they think they can defeat everything with the stupid and insolent assertion: "The Lutheran Church in this country believes this way, and whoever in this country does not believe as we do is not a Lutheran, but a sectarian and separatist." This is stupid and malicious at the same time; stupid: for the divine truth, thus also the One Holy Christian Church, the foundation and pillar of truth, must, as at all times, so also in all countries and peoples, be eternally the same, for the Lord has revealed in His only One Divine Word also only One Way to blessedness; but that the lie, or what is the same thing, false doctrine, cannot lead to blessedness, is just as palpable as that a false way cannot lead to the right goal. This assertion is malicious and impudent, for there is still a significant part of the Lutheran church in this country that continually protests against those faith abusers and does not even have ecclesiastical fellowship with them.

To make the abomination complete, Mr. Weyl also comes up with the conscience, and puts his conscience as bait in the trap, because he knows that we stupid German people still keep something on our conscience.

In the last article it says (and thus the sentence with the Augsburg Confession is completely thrown over, and the congregation is completely led into the deception): "As long as the preacher C. Weyl preaches the gospel loudly and purely, as he can answer for it with a good conscience and one day before God, he shall be regarded as the preacher of this congregation, and shall not be subject to annual election." 2c. In fact, this article is the most obvious and most understandable proof of how shamefully our congregations are squandering the jewel of pure doctrine inherited from the fathers and held in higher esteem than life by the fathers, and how they are giving away to the first best preacher of the house.



Prize. What they have so bravely and admirably represented with their good and blood, and brought upon us with the sacrifice of earthly goods, freedom from the ignominious yoke of man in the most sacred matters - the matters of eternal salvation - we are squandering in the most ludicrous manner, and returning to a bondage worse than that of the pope. For the church in its deepest decay has never submitted to the conscience of the pope, but he himself had to judge and decide according to the canons, and according to the at least allegedly apostolic tradition of the church, but here a man takes the liberty of interpreting the way of salvation according to his wit and opinion and according to his conscience, pulls the congregation out of the church, and makes the congregation to be a part of the church.

and subordinates them to his discretion! And indeed there is a congregation - yes, how many! - which voluntarily withdraws from the voice of the whole church and listens to the voice of a single man in matters of eternal bliss and damnation.

O what a perversion! Instead of a Lutheran preacher being bound and obliged, as he should be, to teach Lutheran, i. e. to teach according to the symbols of the Lutheran church, and if he cannot reconcile this with his conscience, to move as an honest man from office and church to unite with a community that is and teaches according to his conscience-so this preacher is only directed to His conscience, and the congregation must already put up with taking what Mr. C. Weyl wants to and can give according to his conscience, may it be Lutheran, rationalistic or anything else. Oh the shame for a Lutheran congregation and for a Lutheran preacher!

And what about Mr. Weyl's conscience? Very well, the congregation can be completely reassured! In the second article of the by-laws, Mr. Weyl undertakes to instruct the confirmands according to the small Lutheran catechism, which, as is well known, teaches of baptism that it is a water of regeneration, rich in grace, and works in the believer forgiveness of sin, redemption from the devil and eternal blessedness. But of the Holy Communion, that it is the true body and the true blood of the Lord. In his paper, however, he utters the most shameful blasphemies against these teachings, especially against those of the Holy Communion. Communion. What about the conscience and what security does the congregation have in the conscience of Mr. Weyl?

Thus saith the LORD; Shall I not punish these things? and shall not my soul take vengeance on such a people as these? The land is terrible and abominable: the prophets teach falsely, and the priests rule in their office, and my people have not done so.

How will you fare in the end? Jeremiah 5:29-31.

F. Wyneken.

(Sent in by Pastor Keyl.)

### **Did Dr. Luther consider the work of the Reformation unfinished?**

This was already claimed by Carlstadt and Thomas Münzer during Luther's lifetime, by G. Arnold and his successors in the last century, but more recently by J. Ronge in Germany and by DD. Kurz, Schmucker 2c. in America, (see Lutheran 2. volume. n. 11.).

If one now relates this assertion to the life of the Lutherans, namely that it still needs to be reformed, then this is just as self-evident as that a Christian of the

needs daily renewal. But if one wants to say, as usual, that the doctrine of the Lutherans also needs to be reformed or improved, this is a completely false and deceptive assertion, which belongs to the number of strong errors with which God punishes many for not having accepted the love of truth, so that they would become blessed.

That Dr. Luther considered the work of the Reformation to be completed in terms of doctrine, but unfinished in terms of life, is clear from the following testimony from 1541:

"For our part, we have never desired a council to reform our churches. For God the Holy Spirit, through His holy Word, has long since sanctified our church, and rather swept away all papal fornication and idolatry, so that we have everything (praise God!) pure and holy, the Word pure, baptism pure, the sacrament pure, and the keys pure; and everything that belongs to the right church, we have holy and pure, without all human doctrinal addition and filth. Life (as said above) does not follow completely, as we would like to see and want, about which the prophets and apostles themselves also complain: for this belongs to the place where we will be like the angels. Matth. 22. v. 30." (L.W. XVII, p. 1693fl.)

A powerful testimony of Luther, how all false teachers like to refer to the non-completion of his work, is the following: "So now, and the fanatics and the red spirits (although very unwillingly) also give us so much praise that they have to confess that we have started the things of the Gospel right; but because we

condemn and reject their blasphemous doctrine, they now call us hypocrites and new papists, who are twice as bad as the old ones, as a reward. Therefore such thieves and murderers make for them an opening and entrance into the Lord's sheepfold, where they would gladly steal, strangle and kill, Jn. 10:8, 10. Namely, that they (as the gentlemen of Ov. Kur, 2c. have done) first approve and praise our cause, but after that they falsely declare how they want to make everything clearer and better, which we have not adequately explained, or else, as they are wont to lie, they should not have rightly understood." (L. W. VIII, 1660 fl.)

How certain Dr. Luther was that his doctrine was the right one and therefore did not need a reformation, he testifies with the following short and powerful words about Gal. 1, 10:

"So we're also talking to St. Paulo on the

most certain and certain, that all doctrine which does not agree with our doctrine is also accursed and diabolical. (Ibid. p. 1666.)

#### **Dr. Johann Eck seeks money from the Lutherans.**

During the Imperial Diet in Augsburg in 1530, when the Lutherans made their confession of faith-later called the Augsburg Confession-before emperor and empire, Dr. Eck, who was also present as a zealous defender of the papacy, asked Cardinal Campegius for a rich prelature in Augsburg, which was vacant at the time. On his presentation that he had rendered many services to the Roman Church, he was promised the clerical prebend. Eck believed to be quite sure of his cause. But soon after him came another applicant, a nobleman, who at the same time brought 400 florins to the Cardinal with his request. The Cardinal apologized, as he had already promised this position, but the nobleman, a cunning fox, knew a way out, he gave the advice to indicate to Dr. Eck that the Duke of Bavaria had written because of another, who could not be denied the prelature. When Eck came to the Cardinal again after three days and asked for a prescription and assurance of the fief, he was rejected with the answer the nobleman had given. This so annoyed Dr. Eck that he went to Philip Melanchthon and other Lutherans and not only lamented his fate to them in many words, but even said: "What will you give me, then I will leave such boys and stand by you and help defend your opinion. As great a sensation as it would have been if Eck, who had mainly carried out the Pope's ban on Luther, had taken the side of the Lutherans, the Lutherans, certain of their good cause, did not want to buy a defender, and Philip Melanchthon asked Dr. Eck: "Is our doctrine true, why do you not stand by it in vain? When Eck saw how he had become a disgrace with his stinginess, he slipped away. B.

#### **As goes the teaching, so goes the church.**

It is so arranged that there is no master in the church of God, because he says Matth. 23, 8: "One is your master, Christ. And in Psalm 60:8 it says: "God speaks in his sanctuary," that is, in his church. But where man, or Satan, the devil, speaks, there is no doubt that the devil's synagogue and congregation are there. For as the word is, so is the people, so is God, so is worship, so is faith, so is conscience, so are works, and all things with one another; so are all things done in man by the word alone. - Luther on Ps. 8, 3.

Change of Office. Mr. Past. Citizen leaves Zion, Hancock Co, O. His present address is:

J. G. Bürge r

P. O. Willshire, Vanvert Co., O.

Paid:

2. year, the HH. Kleinschmidt, Anschütz Helferich sen. and jun.

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(Sent in by Pastor Th. Brohm.)

**Can a Lutheran Christian in good conscience participate in such sacramental acts which, according to the latest "Church Agenda for the Evangelical Lutheran Congregations in Pennsylvania, New York,**

**Ohio 2c." 1842 happen?**

(Continued.)

If, in answer to the question raised in No. 16 of this sheet, I now also let follow a brief illumination of the forms of the Lord's Supper, which are prescribed by the deliberate Agenda, I ask that it not be interpreted as a rash presumption or as a conceited censure. In a public ecclesiastical matter, which does not concern insignificant side issues, but rather the Most Holy Sacraments of our Lord Christ, the most precious treasure, which the Lord has entrusted to His Church, I believe that everyone is authorized to speak and to take care of Joseph's damage. If someone else had taken it upon himself to speak, I would gladly have remained silent. Although this agendas has already been mentioned several times in this paper, there has not yet been a deeper examination of its content, from which the reader could gain an exact insight into its essence, therefore a closer, even if only brief, illumination is, in my opinion, not superfluous. That it is not a vain quarrel about words, not a gnat's egg, but that it is about a treasure that is greater than the whole world, that will sufficiently emerge from the illumination itself.

The orthodox Church has rightly always treated the Holy Sacraments with the deepest reverence and the holiest seriousness, and has most decisively condemned all rashness, desire for change, and ambiguity in this regard. And how could she act otherwise? After all, the holy sacraments are the holiest of holies, in which even the angels long to look, and the only means by which, apart from the holy gospel, the great God acts with us sinners and distributes his grace. Should it not be the most sacred duty of every Christian to watch over and fight so that these means of grace are not diminished or even torn away from him? Ver

If we ignore them, the entrance to Christ's kingdom of grace is closed to us. The Lutheran Church has much reason to praise God's mercy for having entrusted to it, in addition to the pure Word, the right and wholesome use of the sacraments; the responsibility of its children is all the heavier if they ungratefully disregard this entrusted good, if they even falsify it. It is not without the deepest melancholy that one can shy away from what the aforementioned agendas have done with the holy sacraments. We have already seen what falsifications it has made with Holy Baptism; no less slight are those it has allowed itself with Holy Communion. The Holy Communion is no less minor. We will now set aside everything else, as much as might still be said, and stop only at what belongs to the actual essence of Holy Communion. - Here we first encounter the questionable, highly suspicious in its origin and tendency, formula of dispensing with the words: Christ says: take away 2c. As slight and innocent as these words may seem to an untrained person, they must be offensive to one who knows that they have been introduced into the act of the Lord's Supper, as a convenient vehicle of false union and a shibboleth of those who consider it indifferent whether one believes the true essential presence of the body and blood of Christ in the Lord's Supper or not. It has been correctly demonstrated earlier in this paper how that formula is inappropriate at best, and highly suspect in its tendency. Since there is that formula: Christ says: accept 2c. leaves it uncertain how a communicant is to interpret the words of Christ's institution, so one must investigate all the more carefully in the salutations and prayers used at the Lord's Supper what confession the Agenda has laid down in them. If the Agende were otherwise to give a clear confession of the pure Lutheran doctrine of the Lord's Supper that could not be misunderstood, then that formula would still be rebuked as inappropriate and rejected, but it would then be judged far more mildly than it can be under the present circumstances. If, however, we strive for a clear, unambiguous confession of the pure doctrine of the Lord's Supper in the whole of the Agende

If we look around in vain, but rather find confessions that are partly ambiguous and partly obviously contradictory to the Lutheran church, our judgment of those words: Christ speaks 2c. must necessarily increase to an unconditional rejection. There are three different forms in the Agende. The first, however, seems to be explained in accordance with the Lutheran confession of the Lord's Supper, in that it says: "He gives us under the blessed bread His body, which was crucified for us, and under the blessed cup His blood, which was poured out for the sins of the world. If the Agende left it at this statement, we would believe without suspicion that it sincerely professes the true presence of the body and blood of Christ in

the Lord's Supper. But what are we to think when we read in the second form how this confession is obviously contradicted? There it says: "Since we are sensual creatures, he has appointed two outward elements, namely bread and wine, which fall upon the senses, as it were as pledges, in order to assure us that with, in, and under them we shall become partakers of his body and blood, that is, of his entire atoning grace. Thus, as surely as the penitent communicant receives the blessed bread and the blessed cup, so surely will he receive from his Savior, in a way invisible to us, a share in his body and blood." Here, the Agende speaks so clearly that it cannot be misunderstood. By the body and blood of Christ it understands not his true body and blood, but only "his whole atoning grace," by the eating and drinking of his body and blood nothing else than a participation in his atoning grace, thus nothing else than what is otherwise called spiritual enjoyment; from this it also follows that only the penitent communicant receives the body and blood of Christ, i.e. his whole atoning grace, the impenitent nothing but bread and wine. Hereby the Agende has formally abandoned the pure Lutheran doctrine of the essential presence of the body and blood of Christ in the Lord's Supper and has formally taken the side of the Reformed Church. The third form, like the one used for communions to the sick, moves

in such general terms, which carefully avoid a purely Lutheran confession, from which no other meaning can be explained than that of the second form.

It is not my intention here to prove that the Reformed confession of the Lord's Supper is contrary to Scripture, but that I merely wanted to show that the Agende has become completely unfaithful to the confession of the church, whose name it bears on its forehead, and that a Lutheran Christian is mistaken if he thinks that he is keeping the Lutheran, i.e., instituted by Christ, Lord's Supper with the Agende. The second and last point of this article is that it is not the first time that the Lutheran Church has been involved in the practice of the Lord's Supper. At the same time, this second and third form casts a dark shadow on the first form. For even if one would like to accept without suspicion in the first form a clear Lutheran confession of the essential presence of the body and blood of Christ in the Lord's Supper, the anxious question remains: how is one to unite with it the undeniably Calvinistic teaching of the second and third forms? Should we assume an open contradiction between the forms, as if the Lutheran doctrine were asserted in the first form and denied in the others? Such a confusion of understanding or total ignorance of the characteristic doctrines of distinction can hardly be assumed among the scientific authors. Or should we assume that this contradiction was deliberately included in order to satisfy the Lutherans with the first form, and the Reformed with the second and third, in order to unite them in One Lord's Supper in spite of the otherwise contradictory confession of the Lord's Supper? Then, however, that: Christ speaks 2c. would gain a tendency, for which a Christian heart would have to be appalled, and one would be involuntarily reminded of the serious words of Dr. Luther: "It is the Lord's Supper. Luther: "It is terrible to me to hear," he wrote to the Christians at Frankfurt in 1533, "that in one church or at one altar both parts should have and receive one sacrament and one part should believe that it receives the same bread and wine, but the other part should believe that it receives the true body and blood of Christ. And I often doubt whether it is believable that a preacher or pastor could be so obdurate and malicious and keep silent about this and let both parts go, each in his delusion that they received the same sacrament, each according to his faith. But if there is one who must have a heart harder than any stone, steel or diamond, he must certainly be an apostle of wrath. For Turks and Jews are much better, who deny our sacraments and freely confess them, because with that we remain undeceived by them and do not fall into idolatry. But these fellows would have to be the right high arch-devils, who give me vain wine and bread, and let me take it for the body and blood of Christ, and so miserably deceived; that would be too hot and too cold.

too hard, God will strike down in a short time. Therefore, whoever has such preachers, or who is willing to listen to them, be warned for them, as

for the devil himself incarnate." Or shall we put a third case,

that in the first form under Lutheran-sounding words there is only a reformed sense? One would not allow oneself any malicious misinterpretation with this assumption, but only follow the rules of a reasonable interpretation, which explains the indefinite by the definite, the general by the particular, the darker by the clearer. Since the second form declares what it understands by the body and blood of Christ in the Lord's Supper, namely, "all his atoning grace," one does no violence to the words if one assumes that this and no other is also the opinion of the first form, in that it speaks of the body and blood of Christ, which one receives under the bread and wine.

What follows from what has been said? It follows that those preachers who administer the Lord's Supper according to the regulations of the aforementioned ordinance do not administer it in the faith, doctrine and confession of the orthodox Lutheran Church, but in the disbelief of the Reformed Church or in the doubt of the unchurched Church, and that above all they commit the sin of lying and deceiving in God's name by persuading unsuspecting Lutheran members of their congregations that this is a Lord's Supper according to the Lutheran confession, when in fact it is the exact opposite. Far be it from me to want to accuse all preachers who use this ordinance of knowing fraud. Many may ignorantly pull on this foreign yoke and do not recognize the depths of Satan, many, whose faith is better, may have a dislike of the agenda, but out of timidity they do not dare to oppose the voice of the majority. All secret Nicodemis, God will certainly in his time also lead out of their darkness; God lets the sincere succeed.

May these words be an incentive for one and another reader to be more careful about the truth of God

than has perhaps been the case up to now, and to learn to distinguish more carefully the voice of the good shepherd, Christ, from that of the stranger, so that they will not be deceived by the deceptive figures of error in these last sorrowful times. May those who enjoy the benefits of pure preaching and pure sacraments be all the more grateful for such grace and remember: to whom much is given, much will be required.

that it is accused of not having reformed completely, but of still retaining some vestiges of the papacy; and to

this papist leaven, which in our

The Church is said to have remained behind, among others, the Holy Absolution. How? says one, does not the pope do this, that he pretends to have the keys of Peter, namely the keys of the kingdom of heaven, that he has the power to open and close heaven?

To this we now first answer this: Is it a right, Christian judgment to say: This or that has the Roman church, therefore it is wrong and must be thrown away?-Does not the Roman church also have the Bible? Does she not have Holy Baptism? Does it not have the Apostles', Nicene and Athanasian Creeds? Must all this be rejected because this apostate false church has it? - The apostle says: "Test everything and keep what is good." Therefore, whatever agrees with God's Word, the Lutheran church keeps and praises, no matter where it is found, no matter how foolish it may be to our natural reason and how repugnant it may be to our natural heart. Therefore, while other churches may have reformed themselves according to reason and heart and progressed with the spirit of the times, the Lutheran Church has reformed itself according to Scripture alone and remains immovable on the foundation of the old unchanging truth. Since the Scriptures say in bright and clear words: "Whose soever sins ye remit, they are remitted unto them," our church does not depart from these words, but holds them to be as certain and true as the words: "In the beginning God created heaven and earth;" whether these words are rejected by the Methodists and upheld by the pope, this is of no importance to her.

Incidentally, there is a world of difference between the office of the keys as it is administered in the Lutheran Church and as it is in the Roman Catholic Church. The Roman Catholics teach 1) that only their ordained priests can validly absolve. For so it is said in the resolutions of the Tridentine Council: "If anyone says - that not the priests alone are administrators of absolution, but that it is said to all Christ's faithful: 'Whom ye remit sins 2c.'" by virtue of which words anyone can absolve from sins - let him be accursed." (3s88. XIV. 6np. III. l>6 P06U. 8aor. Oiin. 10.)

The Roman Catholics teach 2) that the priests sit as judges in confession, that they must examine the sinner, demand a complete confession of all mortal sins from him and, on the basis of their examinations, pronounce judgment on the confessor. For this is what the Tridentine says: "Although the absolution of the priest is the dispensation of another's good, it is not a mere office, either to

### **Holy absolution saved against the blasphemies, of the Methodists. (Continued.)**

A very common artifice used also by the Methodists in their struggle against the Evangelical Lutheran Church is,

It is not to preach the gospel or to declare that sins are forgiven, but it is like a judicial act, whereby judgment is passed by him (the priest) as the judge." (Id. Oap. V.)

Roman Catholics teach 3) that absolution is based on and depends on whether the newness, the confession of sins and the sufficient works of the one who comes to confession are sufficient according to the decision of the priest. For the papal symbol cited further speaks thus: "If anyone denies that for the complete forgiveness of sins three acts (as the matter of the Sacrament of Penance) are required in the penitent, namely, the new, the confession, and the satisfaction, which are called the three parts of penance; or if someone says that there are only two parts of repentance, namely, the horror of conscience aroused by the knowledge of sins, and the faith received from the Gospel or absolution, according to which someone believes that through Christ his sins are forgiven: Let him be accursed." (III. O-rp. III. Oan. 4.) Yes, in the *Rituale Rom.* the formula of absolution reads, among others, thus: "The suffering of our Lord Jesus Christ, the merits of the Blessed Virgin Mary and of all the saints, and all that you have done good and suffered evil, avail you of the forgiveness of sins, the increase of grace, and the reward of eternal life." (Lä. Uini88. p. 72.)

Finally, the Roman Catholics teach that only the eternal punishments are remitted by the priest's absolution, but that the temporal punishments and the chastisement of the purgatory are by no means abolished with it; therefore, the priest must still prescribe all kinds of penances to his penitents, by which one earns the shortening of those tortures or the redemption from them. Thus it is said in the confession, which has been more closely followed: "If anyone says that every penitent sinner, after having received the grace of justification, will have the guilt of sin so forgiven and the debt (*reatus*) of eternal punishment so extinguished that no debt of temporal punishment will remain, which he will have to pay off either in this world or in the future in purgatory, before the entrance to the kingdom of heaven can be open to him, let him be accursed". (Lsss. VI. Os justik. 6u,n. 30.)

The Lutheran Church is far, far away from these teachings. The Lutherans do not at all teach that the power to forgive and retain sins is a power peculiar to preachers, the exercise of which receives power and validity from the office, the profession, the ordination 2c. of the same. Rather, we teach that the power of the keys is a treasure given by Christ in the apostles to the whole church or congregation; it is, as our catechism says, "a peculiar (eigenthümliche) church power given by Christ to his church (not to the preachers)." The church is

the bride, with whom he is acquainted and who has now received the keys to his whole house and its treasures; she is the housewife or mistress of the house; baptism, the Lord's Supper, the preaching office, absolution 2c. are her goods. Therefore Paul calls out to the Corinthian church and congregation, "Let no man boast. It is all yours. Be it Paul or Apollos, be it Cephas or the world. - All is yours." 1 Cor. 3, 21. 22. Therefore, when Christ had shown, according to Matth. 18, how a man who had sinned should be dealt with, and how the same, even if he did not hear the church or congregation, should be considered by them to be a Gentile and a publican, Christ immediately adds, "Verily I say unto you, what ye shall do on earth. "2c. Hereby the great power to exclude heaven and hell is irrefutably given to the church or congregation, that is, to all baptized Christians. In the New Testament there is no longer a special priesthood mediating between God and men; the high priest of the A. T. was a model of Christ, but the priests and Levites were models of all Christendom; not the so-called clergy, oiled and ordained by men, but all true Christians are now the chosen race, the royal priesthood." 1 Pet. 2, 5. 9. Rev. 1, 6. In accordance with this, the Lutheran Church teaches that in case of emergency a layman can also grant absolution, and that his absolution is then as valid, "strong and certain, even in heaven, as if our dear Lord Christ had acted with us Himself. But of course only in case of emergency, for God has appointed the holy office of preaching as a God of order, through which the offices and goods common to all Christians are to be administered and distributed. From this it will hopefully be clear to every reader what a nefarious slander it is when the Methodists claim that Luther and those who follow his faith have insisted and still insist on the doctrine of the power of the keys in order to increase their prestige and to present themselves as necessary mediators between God and the laity, even to be gazed at like gods. According to Lutheran doctrine, the preachers administer the office of the keys not as masters but as servants of the church.

But the Lutherans also teach 2. not that the preacher acts as a judge in confession, but rather that he is only God's instrument, only steward and dispenser of the treasures of grace that Christ has given to his whole church; that therefore it does not depend on the judicial decision of the preacher whether someone

has forgiveness of sins, but on the faith of those who desire the consoling absolution.

We further teach 3. that absolution is in no way based on the perfection of our repentance, our confession and our works of penance, but that it is given by pure grace and without any intention of worthiness, by virtue of the perfect merit of Jesus Christ.

Finally, we teach 4. We do not at all believe that a preacher, when he has absolved a sinner, can still impose on him something by which he would have to expiate the remaining temporal punishments or the chastisement of an expected purgatory; we rather teach that absolution, when believed, not only takes away all guilt, but therefore necessarily also all punishments for time and eternity. Rather, we teach that absolution, when believed, not only removes all guilt, but therefore necessarily also all punishment for time and eternity, and that the cross, which even pardoned sinners must still bear, is no longer a punishment, but a fatherly chastisement, by which the pardoned person is warned against apostasy and his faith and love are to be tested and exercised.

Who does not see from this that Lutheran and Papist confession and absolution are something completely different in all respects, that it is therefore due either to a terrible ignorance or to malice if one calls the administration of the office of the keys in the Lutheran Church a Papist remnant?-

We now come to an objection to our Church's doctrine of absolution, which, though not made by Methodists, is now not infrequently made precisely by those who still believe with all their hearts that the Bible is God's Word; we mean the objection that the apostles might well have forgiven sins, but that therefore the power should not now be attached to an ordinary minister of the Church. Two years ago we tried to show the groundlessness of this argument in a sermon on the Sunday of Quasimodogeniti. We hope our readers will forgive us if, in order to save ourselves time, we place the relevant passage from that sermon here. Here it is:

"That Christ gave the holy apostles the power to forgive and retain sins. No one who believes in the Bible can have the least doubt that Christ gave the holy apostles the power to forgive and retain sins; it is stated in clear words both in our present Gospel (John 20:19-31) and in other passages of the Gospels. The only question that can be raised is whether this power still exists or whether it expired with the death of the apostles.

It is not enough, however, to assert that this power was an apostolic prerogative without any proof. A Christian to whom truth is not a joke, but is dear to his heart, demands irrefutable reasons for this and will ask the opposite: Why should the power to forgive and retain sins belong to the apostles alone? Christ only said to the apostles: "Go ye into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Spirit." Christ also said only to the apostles at the institution of the Holy Communion: "This is the gospel. Christ also only said to the apostles at the time of the Holy Communion: "Do this in remembrance of me. By what power is the gospel preached, baptism administered, Holy Communion celebrated? Holy Communion celebrated? Does it happen



not only because Christ commanded the apostles, and with and in them his whole church, of which they were the first members, and of which they were, so to speak, the first tribe? to whom, therefore, Christ also gave the measured command at his departure: "Teach all nations, and teach them to observe all things whatsoever I have commanded you"? If therefore no one doubts that we can and should still preach, baptize, and administer the reverend sacrament of the altar, because this was commanded to the disciples, what reason is there that compels us to make an exception in the forgiveness and keeping of sins?

Yes, some think, this includes a holiness that only the apostles possessed-but they are mistaken; even the holy apostles were sinners and remained sinners, as they themselves clearly confess. But one is mistaken; even the holy apostles were sinners and remained sinners, as they themselves clearly confess. Yes, if it depended on the holiness of the one who gives absolution, no saint in the world, indeed no angel, would be holy enough for that. Forgiveness based on the holiness of a man or even on the holiness of an angel would be desolate, indeed most desolate.

Others recognize this well; therefore they say that the disciples had the privilege of being able to forgive sins, not because they were holier than other people, but because they alone were able to know to whom they could and should forgive sins and to whom they should retain them; but now no one has this gift anymore. But, beloved, this too is an error. Also the saintly apostles could be deceived. Even the holy apostles could be deceived, and they were deceived for a while by the sorcerer Simon, by Ananias and Sapphira and other hypocrites. Even the apostles were not proclaimers of the heart; only Jesus Christ did not need anyone to testify about a man; he knew well how John speaks, what was in man, and saw their thoughts already from afar. So it is also untrue that the apostles had the advantage of being able to forgive and retain sins because they were so enlightened that they could have seen into the heart of every man. What distinguished the apostles from all other Christians was that they could not err in the preaching of the gospel and could confirm their teachings with miracles and prophecies; furthermore, that they were not called indirectly by men, but directly by the Son of God Himself as His messengers and were not bound to any place in the world with their preaching ministry, but were sent among all the nations of the earth.

According to our text, Christ did blow on the disciples before handing over the office of the keys with the words: "Receive the Holy Spirit. Spirit." But we must not draw from this the conclusion that the extraordinary apostolic gifts were necessary for the administration of that office. At this moment, Christ did not share with the disciples the miracles of the Holy Spirit.

of the Holy Spirit. The Lord only gave them the spirit of joy and courage, which was so necessary for them to carry out their difficult ministry, and he pours out this spirit on all his faithful servants. \*)

What, then, is the basis of the opinion that the office of the keys died out with the apostles? It is based solely on human imagination and thinking, and lacks all foundation in Scripture. Scripture. But we do find clear and definite reasons for the opposite.

First, Christ says, as already mentioned, "Teach them to observe all things whatsoever I have commanded you," and then he expressly says, "Thus it is written, and thus it was necessary for Christ to suffer, and to rise from the dead on the third day, and to preach repentance and remission of sins in his name among all nations." Luc. 24, 46. 47. As certain as it is that Christ has given a command, not only for the apostolic, but for all times, to preach repentance and forgiveness of sins, so certain is it that he has given the power to absolve for all times. For what is absolution but the application of the preaching of the grace of Christ to one or more particular persons? And what is the preaching of the gospel but a perpetual absolution of all penitents? And what in particular does he do who baptizes another other than to say to him: "Your sins are forgiven, God receives you into his covenant of grace, you are now God's child, you are now blessed"? What else does he do who gives Holy Communion to another? What else does he do who gives Holy Communion to another but say to him, "You also have a part in Christ, in his sacrifice, in his atonement? Are not the sacraments, then, entirely manifest absolutions, i.e., is not the grace of the gospel offered, given, and sealed in the sacraments also to individual and special persons who desire it? Is it not therefore an obvious contradiction to maintain that we now still have the power to baptize and communicate, but no longer have the power to absolve? Is, if one wanted to make a comparison,

\*) In the booklet of confession (written in 1521 at the Wartburg) Luther shows another reason why Christ said to the holy apostles: "Take away the holy keys. In the booklet on confession (written in 1515 in Wartburg Castle), Luther shows another reason why Christ said to the holy apostles at the handing over of the keys: "Receive the Holy Spirit. Spirit." He writes: "Here it is decided that no one can forgive sin unless he has received the Holy Spirit. Again, if I should not have forgiveness of my sin sooner, the confessor would have the Holy Spirit. (and no one can be sure of the other whether he has the same,) if I would be sure of my

absolution?— Answer: No one binds or forgives sin, but he alone who has the Holy Spirit so surely that you can be sure of your absolution. Spirit so certain that you and I know it.... But this is no one, but the Christian church, i.e., the assembly of all believers of Christ; it alone has these keys, you should not doubt. And whoever appropriates the keys to it is a real sacrilegious thief, church robber, it sci the pope or whoever wants it.... Therefore, no one should receive absolution from the pope or bishop, as if it were they who absolve. God forbid the pope's and bishops' absolution, which the world is now full of. They are the devil's absolution. But.... if a stone or wood could absolve me in the name of the Christian churches, I would accept it." S. L. W. XIX, 1051.

Are not baptism and the Lord's Supper something even higher, even greater, than absolution? Therefore, whoever says, "How can a man presume to forgive sins?" must, by necessary implication, say much more: "How can a man presume to baptize and thereby carry someone to heaven? How may a man dare to baptize and thereby carry someone to heaven, or to administer Holy Communion and thereby distribute the sacrifice of the Son of God, even his body and blood?"

O, therefore, do not be misled by the empty talk of the unbelievers. As surely as Christ founded his church not for the apostolic time but for all times and gave his gospel to all nations, so surely the power is still there to forgive and retain sins on earth. As surely as Christ will abide with His own and not forsake them until the end of days, and as surely as the power of His death and resurrection extends over all sinners, so surely even now, in the name and power of JEsu Christ, the comfort can be given to sinners who believe: "Your sins are forgiven you." The Church of Christ is and remains a kingdom of heaven on earth, in which the ladders of the Gospel, the holy sacraments and absolution are set up. The Church of Christ is and remains a heavenly kingdom on earth, where the ladders of the Gospel, the holy sacraments, and absolution are set up, by which all sinners can ascend to heaven. The miraculous gifts of the Holy Spirit have ceased. The miraculous gifts of the Holy Spirit, which were necessary so that the abolition of the old divine covenant and the establishment of the new one would have divine seals, have ceased; but after the church of the New Testament was established above the tombs of the apostles, miraculous gifts were no longer needed. But the gifts and means of the Holy Spirit for blessedness, for grace and forgiveness of sin, remain, so certainly the kingdom of grace of the church cannot be overcome by the gates of hell. (Conclusion follows.)

### **God's word and human peace.**

Is it not, Luther writes, much better a thousand times to keep the word of God than to leave the word, to keep peace, although, so to say, peace would be heavenly? I do not wish to live in paradise without God's word, but with the word it is easy to live in hell, just as we live in this world as in hell, and comfort ourselves with all this hope that God's word indicates to us, and through this hope we overcome all kinds of misfortune. It would be desirable that there would be no unrest; but if this cannot be achieved, it is better that a thousand Anabaptists, a thousand Sacramentarians, a thousand impostors rise up, than that in all churches there should be a unanimous, peaceful, but false and impure doctrine. (On Ps 120:7.)

### **Antiquarian bookstore.**

The undersigned hereby takes the liberty of informing lovers of older Lutheran edification and other books that he has a not insignificant collection of such writings on display in his premises at the cheapest possible prices.

St. Louis, June 9, F.W. Barthel,

1846. südl. 2le Straße No. 52, directly next to Mr. Tschirpe's pharmacy. Kb^The copies of Luther's Hauspostille ordered by the publisher can also be received here. D. H.

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**The Holy Absolution  
saved against the blasphemies of the Methodists.**

(Conclusion.)

Two objections remain, which are made by the Methodists against the doctrine of s. absolution and against its use in the Lutheran Church, which we now have to answer finally.

First of all, we are told that many unconverted carnal hearts comfort themselves in the midst of their sin service with the absolution they have received, and thus become all the more sure and hardened. To this we can briefly reply with the well-known saying: *Abusus non tollit usum*, i.e. abuse does not cancel right use. The apostle Paul did not cease to preach aloud that Christ bestows the greatest grace on the most unworthy sinners, even though carnal hearts accused him of following the principle: "Let us do evil, that good may come of it," Rom. 3, 8; yet he taught that where sin had become powerful, grace had become much more powerful, although some drew the conclusion that one should persevere in sin so that grace would become all the more powerful. Rom. 5, 20. 6, 1. So let hypocrites still draw the sweet sermon of grace on courage, for their sake the full pasture of the gospel must not be withdrawn from the afflicted hearts. Incidentally, it is known how earnestly true Lutheran preachers have always been and still are zealous against the abuse of holy absolution, and that they teach that every absolution, even if it is granted without condition (as it should be), always includes the condition of repentance. \*)

Without dwelling on this objection any longer, we will move on to the discussion of the last one. Mr. Mulfinger and Mr. Nast finally claim that the biblical and ecclesiastical

That this absolution is *conditional*, it is, as otherwise also a common sermon, and every absolution, both common and private, has the condition of faith, because without faith it does not release, and is therefore not a false conclusion. For faith does not build on our worthiness, but is only so much that one accepts absolution and says yes to it." Luther's Works. Volume XXI, 424.

The history of the Church, on the other hand, shows that the power of absolving was ever exercised in the Church of God. The former writes: "That no such power of absolution in God's stead was ever laid down in the apostles or in the first ministers of the Church, we have the proof that neither the apostles nor the first Church in her purest and best days used it or prescribed it." The latter, after giving a kind of history of the origin of private confession, writes: "The more (in the 5th century) the actual public penance of the Church ceased, the more the clergy gave themselves the appearance of being virtually empowered by God to forgive sins."

If truth were always on the side of those who show the greatest audacity in their assertions, then we would have to concede the field to the Methodists without further ado, as is always the case. But since, as is well known, it is not the assertion but the proof that decides, we ask the readers to note the following.

First of all, the Lutheran Church also teaches that confession, although we find the practice of it already in Scripture \*), is nevertheless only a free human order: it is therefore not to be understood why Mr. Nast, since he wants to present the story of the origin of absolution, does not speak of absolution, but of confession. Either Mr. Nast was not clear himself, or he wanted to create ambiguity and confusion in his readers for the benefit of his argumentation.

Secondly, it should be noted that even the Lutherans by no means claim that the way in which absolution is handled by them has been commanded by God Himself and has therefore always been practicable in the Church of God. We Lutherans know that it is not a commandment of God that even those who have not committed any public sins and have not offended the church, or who have not had a particularly hard-pressed conscience, should be absolved.

Matth. 3, 5, 6., "Then went out unto him" John the Baptist, "the city of Jerusalem, and all the land of Judaea, and all the countries that are by Jordan, and were baptized of him in Jordan, confessing their sins."

We know that it is not God's command that every time one wants to go to Holy Communion, one must first be absolved by a servant of Christ. Finally, we know that it is even less God's command that every such absolution must be preceded by a confession of one's sins by name. All this, we do not deny, is form and manner and therefore belongs to the human orders which the church itself has the right to establish and to change according to circumstances. If, therefore, Messrs. Mulfinger and Nast cannot find the way of applying absolution, which is now common practice in the Lutheran Church, in the biblical and ecclesiastical history of the first times of the Christian Church, this should not alienate them. We have

never claimed that the way the Lutheran Church uses the keys of the kingdom of heaven is one that is always used and commanded by God. We say only this much, that the church of God on earth has always had and still has the power to forgive the sins of sinners in the name of the Lord and that its forgiveness has been and still is valid and powerful also in heaven.

Let us now prove this from biblical and church history.

In the A. Testament the believers had to keep mostly only the general promises, but we read that also the prophets sometimes appropriated the general promises of grace to individual persons in particular and attributed that they absolved them. \*)

For example, when David told Nathan the prophet, "I have sinned against the Lord," Nathan immediately absolved him, saying, "The Lord has taken away your sin; you will not die. 2 Sam. 12, 13. Moving on to the New Testament, we find not only how Christ absolved several sinners, (Luc. 5,20-26. 7, 48.49.)

Compare Luther, who thus writes: "One must leave room for the comforting free gospel, so that it can be said to every man as well as to many. But what is absolution but the gospel told to a single man, who thereby receives consolation for his confessed sin?" Works Hall. XVI. 2178.

but also the apostles. When St. Paul, among others, had banished the incestuous man in the church of Corinth in the name of Jesus Christ (1 Cor. 5:1-5), but the incestuous man had now sunk into a godly sadness, he now also administered the ransom key to him and wrote to the church: "It is enough that he has been punished by many; that you now forgive him all the more and comfort him, so that he will not sink into too great sadness. Therefore I exhort you to show love toward him. But whomsoever ye forgive, him will I also forgive. For I also, if I forgive anything of any, forgive it for your sakes, in Christ's stead." 2 Cor. 2, 6. ff. Now, if Messrs. N. and M. have read this, how could they be so bold as to write: "Neither the apostles nor the first church used it (absolution) in its purest and best days"? Have these gentlemen not thought that the Lutherans also still possess Bibles in which the sunny examples indicated are written, that prophets and apostles have used the power to absolve? We fear that these gentlemen have thought that we do not want to mention these examples, and confidently write into the world that there are no such examples; people are ignorant, they will believe us on our word; but if they should be held against us, then we do with these prophetic and apostolic words, as with the words of Christ: we write so many of them and twist them in all directions until they are finally out of our readers' sight and they are confounded, and until at least our Methodists believe that no example of absolution given by men is to be found in the whole Bible. But may the gentlemen achieve their purpose with many, those who do not let the Word of God slip out of their sight and respect it more highly than the power of a saintly preaching fanatic, will not be moved by them, but will be fled and shunned by them as dishonest, deceitful falsifiers of the most holy Word of God.

As far as the post-apostolic period is concerned, it is true that the form in which the office of the keys is now administered in the Lutheran church is not found even in this time, but the matter is found. It is most clearly seen in the readmission of repentant fallen men to the congregation that even in the post-apostolic period the church was aware that not only its ban was God's ban, but that therefore forgiveness was also God's forgiveness according to Christ's promise and order. Dr. Guericke writes in his church history in the paragraph about the church discipline of the first three centuries: "If the excluded now really showed a sincere repentance, they were finally forgiven according to the apostolic decree (2 Cor. 2, 5. ff.). After a proportionate penitential period, often lasting years, they were readmitted to the church community by the laying on of hands of the bishop and the clergy, with the participation of the entire congregation, and were thus granted the *absolutio*, with the permission to communicate again in the congregation. \*) Since the end of the third century, the readmission then received the form that took place in the following period." (The penitents later had to go through four stages of church penance, after which they were granted absolution only after they had made a public confession of sin). The church fathers Tertullian (since 192 A.D. presbyter in Carthage) and Cyprian (since 248 A.D. bishop there) call such absolution giving and receiving "peace, or giving and receiving the peace of the Lord." The latter writes, among other things, in his letter to Cornelius: "We had been of the opinion . . . that those who had fallen in persecution . . . would do full penance and receive peace in the time of death. For it was wrong that the church should be closed to those who knock, and that the penitent and the penitent should be denied the help of a saving hope, and that those who return from the world should be dismissed without the peace of the Lord, since He Himself permitted, who gave the law, that what was bound on earth should be bound in heaven, but that there could be loosed what had been loosed here before in the church." Opp. et al. Lrasm. p. 5.)

A quite convincing proof that in the church of the first three centuries the power to absolve was asserted and exercised is the emergence of a special sect, the Novatians, in the middle of the third century, whose principle rejected by the church was that no one, who had violated the baptismal vow by a gross sin, and was therefore excommunicated (put under ban, if he could also obtain forgiveness from divine mercy), should ever again be assured by the church of forgiveness of sins and be received back into its fellowship. The church historian Socrates has preserved a lovely story that belongs to this. He tells us: "After the Formula of Faith had been approved and signed by the Nicæan Council in 325), the Emperor (Constantin) asked the (Novatian) Acesius whether he also agreed with this faith and with this regulation of the Easter celebration. The Synod, said the latter, has, O Emperor, determined nothing new. For the determination of the faith and this time of the Easter celebration was, as I have heard, already before and since the time of the apostles. When now

The church historian Sozomenus concludes the description of this process in the occidental church with the words: "When the predetermined day has passed and

the punishment or a certain debt has been paid off, he (the penitent) is absolved of his sins and rejoined the people and the church. lüb. VII. e. 16.

When the emperor asked him again, "Why then do you separate yourself from communion?" he countered with what had happened at the time of the Decian persecution, and established the extremely harsh principle that those who sin after baptism with a sin that Scripture calls a sin unto death should not be made worthy of the communion of the sacraments; they should be exhorted to repentance, but the hope of forgiveness should not be expected from the priests, but only from God, who has the power to forgive sins. When Acesius had said this, the emperor answered him, "O Acesius, put on a ladder, and if thou canst, ascend alone into heaven." (List. Lee. Döp. L. II, 6. 13.) Would that the Methodist Novatians of our time would take this to heart, who, contradictory enough, hurl their banishing rays in all directions and declare all non-Methodists unconverted, condemn them and exclude them from the kingdom of heaven, but do not want to know anything about absolution, about the consoling key to salvation.

Passing over the later time, because it is especially a question of whether absolution was used in the best and purest time of the church, we leave here only some important testimonies of godly church teachers from the time of the Reformation and thereafter of the holy absolution, asking our readers to compare herewith what the new Methodist saints write about it or rather blaspheme in their blindness.

Luther wrote in his "Warning to the people of Frankfurt am Main to beware of Zwinglian doctrine and teachers" from 1533: "If a thousand and a thousand worlds were mine, I would rather lose everything, because I would let the smallest piece of this confession come from the church. - The other part of the confession is the absolution, which the priest pronounces in God's stead. - This piece is not only useful and necessary for the youth and the rabble, but for everyone, and no one should despise it, no matter how learned and holy he may be. For who is so high that he does not need or despise God's word? And for this reason I need confession most of all, and will not and cannot do without it, for it often and still daily gives me great comfort when I am sad and distressed. But the enthusiasts, because they are sure and know nothing of sadness and temptations, easily despise the medicine and comfort, and want to take it away from those who need it and must have it. If they are full, they should also let the hungry eat; if they are holy, they should also let sinners be holy; if they are no longer allowed by God and his word, they should also let those who are still allowed to do so. But (as I said) they show with such bluster their great blindness and foolishness, as they have never learned what God's word is,

Faith, comfort, Christ and conscience be, and so one blind man leads another, and they both fall into the pits. Therefore let them go and always fall, beware of them." (Works XVII, 2453 ff.) Here the Methodist leaders, who blaspheme Holy Absolution so horribly, have Luther's judgment on them. Would that they would therefore cease to cover up their enthusiasm with twisted and misunderstood expressions of Luther.

Furthermore, Luther writes the following about the glory of absolution: "The other cause and stimulus to complete confession is the holy and noble promise of God in the four proverbs Matth. 16, 19: ""What you will dissolve shall be loosed,"" Matth. 18, 18.: ""What you will dissolve shall be loosed,"" Joh. 20, 23.: ""Whose soever sins ye shall forgive, they shall be forgiven them,"" Matth. 18, 19. 20.: ""Where two are one with another on earth, whether they be in heaven or not, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in their substance."" Whoever is not moved by such sweet words must of course have a cold faith and be a loose Christian. For although each one may confess to God himself and secretly reconcile himself to God, he still has no one to pronounce judgment on him, so that he may be satisfied and satisfy his conscience, and must worry that he has not done enough for her. But it is very fine and sure that he takes hold of God by his own words and promises, that he gets a strong hold and defiance on divine truth, so that he may freely and boldly penetrate like God himself with his own truth, speaking in this way: "Now, dear God, I have confessed and revealed my sin to my neighbor before you, and in your name I have united with him and desired mercy; so you have promised out of great mercy: That which is loosed shall be loosed, and that which we desire with one accord shall come to pass from thy Father: I will keep thy promise, not doubting thy truth; as my neighbor hath delivered me in thy name, let me be delivered, and let it be done unto me according to our desire. - Now God is true, and what he promises, we are sure that he keeps, Ps. 33, 4. St. Paul says to Timothy II, 2, 13: ""Though we believe not, yet he abideth faithful and true, he may not deny himself."" Therefore, such divine truth in His promise is even an exuberant, delicious, rich, and strong assurance that no one can sink nor falter. He must remain before all power in heaven and earth, that even God Himself within gives Himself to be his own and equally won." (Booklet of Confession. XIX. 1076. ff.)

So Johannes Brenz writes: "You will say: What use is absolution to me, if I already believe that Christ suffered for me? I answer: As the sacraments, so absolution is instituted in order to fortify our conscience in doubts and to strengthen our faith. For we have often said that there is nothing more tender than the conscience, nor anything more hard-believing, especially in divine things which are not perceived by the senses. For we are born ignorant of divine things. Therefore, we always carry doubt with us, and it manifests itself primarily in temptations. For when God's judgment on sin is revealed in the conscience and we feel the gravity of it, we still tend to doubt, even though we hear that Christ suffered for us, because we feel the opposite of this with pain. Although the Gospel is preached publicly and every preaching of Christ is an absolution from sins, a conscience troubled by its sins is very weak and thinks that public absolution does not concern it but I do not know what saints; it requires a private absolution. Therefore, Christ instituted the sacraments, first of all baptism, then the Lord's Supper, so that we would be strengthened in our faith by them, as by letters and seals from heaven. Finally, he also instituted absolution as his own handwriting, in order to make us certain of his will on all sides. For thus we think: You hear the gospel, you receive the sacraments, baptism and the Lord's Supper, as God's letters and seals, but you would be much more certain if you heard God himself speaking to you or if you had his own handwriting.

Therefore Christ left absolution behind, and confirmed it as God's voice, saying, He that heareth you heareth me; and he confirmed it as his own handwriting, saying, This also shall be loose in heaven." (Hoiuil. äs xoën. VIII. IX.)

We could still present a whole cloud of testimonies of the most godly and enlightened theologians about the glory of holy absolution. We could present a whole cloud of testimonies of the most godly and enlightened theologians about the glory of holy absolution, but in order not to lengthen the essay unusually, we will leave only one testimony from a man who is considered converted, even highly enlightened, even by the ghastly fanatical sect of the Methodists, namely Johann Arndt, who writes in his postillon as follows: "Therefore these words are a divine authority: Whom ye forgive sins, a divine

authority and discharge of God's power, in his name, by his command, by God's power, to forgive sin; therefore, because it is done by God's command, in God's stead, in God's name, it is powerful in heaven and on earth; for what God ordains, commands, that he certainly keeps; where his word and command is, there is God's power, eternal unchangeable truth. Therefore, the holy absolution is a great comfort. Absolution is a great comfort, that God has put forgiveness of sins in his word, and the word in the priests' and Christians' mouths is God's authority, his word, order and command." (S. 731.)

Before we now conclude, we must still draw attention to an untruth which Mr. Nast has written down in the more attracted sheet, which indeed testifies to a complete lack of a sharpened conscience, but which we would like to attribute even more to the ignorance of the writer, who, lacking sources, patiently rewrote already scattered untruths. Mr. Nast writes: "There has never been a lack of Lutheran theologians who have disputed this unscriptural doctrine of confession and absolution. A mass of controversial writings has appeared on this subject. In particular, we read of one J. C. Schade, preacher at the Nikolaikirche in Berlin in the 17th century....This man in his writing: "Praxis des Beichtstuhls und Abendmahls," not only rejected private confession and absolution, but even called the confessional - Satansstuhl und Feuerpfuhl; and although he himself was a member of the Evangelical Lutheran Church, he nevertheless called it, in relation to this false doctrine retained by the Papacy, Babel and an accessory of the Babylonian whore." To this we reply that there have always been enemies of the divine foundation of Holy Absolution. However, these enemies were not Lutheran theologians, but in part enthusiasts who never professed the Lutheran Church, in part apostates from it, and finally the wolves who arose from the Lutheran Church itself in the last century, who did not spare the herd (Acts 20:29, 30), and prepared the dreadful decay of it, in which it is now seen; to them belong the enthusiasts Schwenkfeld, Weigel, \*) Paracelsus; the Anabaptists; Zwingli, \*\*) and others.

Finally, as far as the well-known I. C. Schade is concerned, Mr. Nast has also had lies printed about him, which, however, as we are not unaware, have often been spread about him. We do not have the mentioned booklet at hand, but already the title shows that it does not deal with doctrine, but with practice, i.e. with the use of confession and absolution. Hopefully, the testimony of Spener, who was Schade's college and funeral orator, will apply to this. The former testified: "He (Schade) had his scruples not about the confessional itself, but that he should lay hands on all who came to confession and pronounce absolution, since he would not have the opportunity to properly examine their worthiness for the reassurance of his conscience...This question finally led him to the questions he raised about the matter,

\*) Weigel writes: "Woe to the beginners and confirmers of such confessing and absolving; they will both be thrown into the eternal lake. II. p. 250.

Zwingli writes: "It is an impertinence that one has taught that man becomes certain through the keys, who is certain only through faith inwardly. In vain shalt thou say: Thou art free: for thou canst no more make him certain by thy word, than thou canst make an elephant out of a fly, when thou sayest, Thou art an elephant." (6k. Lüd. æ vexs?t kulsa rel.)



and other writings, also brought harsh expressions, as when he spoke: However, from the very same scripture in which the words are found, the preceding and the following showed clearly enough that it is not the matter itself that is being spoken of, but rather the abuse. (Theolog. Bedenken. II. 143. 144.) That this is so is also clearly evident from other writings of Schade. In his writing "What am I missing?" it says: "The world is full of cunning, it steals absolution from the mouths of preachers. The forgiveness of the preacher is God's forgiveness. Whose soever sins ye remit, they are remitted unto them. Joh. 20. 23. This remains firm. This forgiveness is God's forgiveness. This forgiveness nourishes and is based on faith." (See Schade's Writings. I.130. ff.) -Thus, even if the Methodists do not have the honor of being the first to fight against the authority given by Christ to His Church to forgive sins on earth, they do not have a faithful servant of the orthodox Lutheran Church as their champion, but only miserable swarm spirits, open heretics (Rottenstifter) and rationalists.

**On the inner urge to preach.** (S. Schinmeier's Präservativ wider die Geistliche Kinder-.

Pest. P. 22. ff.)

Instead of the necessary profession (for the preaching ministry), many claim an inner drive that is sufficient for it. For the spiritual priesthood, where one Christian is to be edifying and beneficial to others, no extraordinary calling is necessary, because it is already there, e.g. 1 Thess. 5, 14. If one finds himself awakened and driven by the good spirit, he may and must do it. But to reform the whole church or to do such important work (like the preaching ministry), a creditiv (a certification) from the Lord of the earth and head of the church is necessary. Otherwise, today or tomorrow, someone could set himself up for great things and declare a drive. Since there are two kinds of spirits, there are also two kinds of urges, and therefore they must be carefully examined and distinguished. Not all impulses that fall on good things are therefore of the Holy Spirit. Spirit. There the tempter drove the Lord Jesus in the wilderness to make bread of stones, to jump from the pinnacle of the temple 2c. for the good purpose that one would acknowledge that he was the true Son of God. Although this was the purpose of all his miracles, he did not follow this impulse, however good it might seem. Therefore we do not judge in vain warned Mal. 2, 15: Beware of your spirit. Why? Because it is full of false impulses, which tend to be the more glittering, the more dangerous.

They object to this: The impulse is based on love for souls that are not led to salvation, which is not given to the (Lutheran) preachers, but to them by God; consequently, they must follow the impulse, if they do not want to sin. Answer: Good; but this must undoubtedly grieve God more than any man, for the souls are his, not ours, so he is also more able to lead them to his Son than we are, indeed, he has no absolute need of us for this. But if he wants to use us for this, he will call us and make us capable. Some congregations sin against a faithful teacher and the divine call of grace given to them in such a way that God, according to his punitive justice, finds no better means than hirelings and unfaithful workers. Regardless of this, the Lord knows how to preserve the souls of such wretches who want to be saved, so that they do not perish. But if there is such a great and holy urge in one's heart to heal the ruptures of the church and to bring about an improvement, then one can do it in due order in one's place (profession and occupation), since all hands will be full. By the way, one stands in patience until the Lord Himself makes up His mind to sweep His threshing floor and to carry out an improvement by sufficient means and equipped tools. So we rest with the people of God when the pillar of cloud stands; so we walk as it breaks open and goes forward! Otherwise we run our own ways and the impulses are not impulses of the holy, but of our own fluttering spirit. At the time of the Reformation, Thomas Münzer had the ruin of the priestly state before his eyes. He found an urge in himself to remedy this evil and to provide for the poor peasants spiritually and physically. Luther warned him, but he followed his impulse, which he considered divine, and wanted to reform without having a profession, without means and without fortune. But in the end and at the end he had to learn with horror that his own spirit had driven him in what otherwise seemed to be a good cause and purpose.

### **Testing those who boast of the Spirit.**

Luther writes that many and many spirits have appeared to me (so that I may confess my experience here), who tempted me with great, excellent words to lead me on a different path, and sometimes

presented them so seemingly that I was almost stunned by them, and where I had not foreseen myself, I would probably also have been deceived. Here I could not do anything else, so that I would remain undeceived and would forget such devilish specters, for just as the prophet David teaches in Ps. 119:105: "Your word is a lamp to my feet and a light to my path," I ran to this light, which teaches me what God's will is, and kept me against such talkers and famous spirits, whether it rhymes or not.

with a certain teaching of the 10 commandments and the faith of Christ. Where I did not find such things, I soon rejected them from me, and freshly judged by the admonition of Christ of evil, unfit fruits, and banished them as a rotten tree. So do thou also, and remain only in the certain test of judging all doctrine, which is God's word and commandment, so thou canst not err nor fail, and beat down all such spirits' boasting and pretending. For Christ with this saying, "Not he that saith, Lord, Lord; but he that doeth my Father's will," directs and leads us to his word alone, that we may know that these are the true fruits which walk according to the same. (Church bulletin on the 8th Sunday after Trin.)

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**The Apostles' Creed  
and its different interpretation.**

This famous confession, the oldest we have-for although it was not written by the apostles themselves, its age goes back almost to the time of the apostles-contains not all, but the most excellent articles of Christian doctrine, and whoever holds them together with the holy Scriptures must be convinced of the most perfect scriptural accuracy of this confession.

And if one were to judge by the general acceptance which this confession has found even among the false-believing churches and sects, one could easily get the idea that there is essentially no difference in doctrine and faith among all the different churches and sects.

But this would be a hasty conclusion; for it does not depend on the mere words, which can also be led to appearances, but on the sense in which the words are understood. The Catholics, Reformed and others also accept the words of this confession, but in a different sense than the Lutherans. And the words are not to blame, as if they allowed such a double meaning, but the evil will is to blame, which forcibly draws the words to error, in order to hide it from the eyes of the simple, just as the sectarians do with the clear and bright words of the Holy Scriptures themselves. Scripture themselves. That the sense in which the Catholics and Reformed take the Apostles' Creed is totally different from the sense of the true church can be shown by the following compilation. It is based on an original by the learned Joh. Conr. Dannhauer, professor of theology at Strasbourg, d. 1666, somewhat shorter.

**I. The Apostolic Creed in the Sense of the Orthodox Church.**

I believe - out of a living, strong conviction that God has worked in me through his true word, which is contained in the canonical (i.e. those that have been recognized by the true church at all times as divine I believe in God - in Him alone and in no other creature, neither angels nor deceased saints; in a triune God, in whose one divine being there are three persons. I believe in God the Father, who was neither created nor born by anyone and who, as Father, proves himself to all people through innumerable good deeds, but has chosen only those as his children and heirs who persevere in faith in Christ to the end; almighty Creator of heaven and earth, who brought me and all that is there out of nothing, but is by no means an author of evil.

I - by nature a child of wrath, turned away from God and his enemy, in the prison of sin and Satan, unable to save myself and make myself blessed - believe in Jesus Christ, true God, born from the essence of the Father from eternity, who took our nature, body and soul upon himself and became true man. Through Him the fallen human race has been restored and each individual has been restored to blessedness by giving Himself as a sacrifice for all and making full satisfaction for the sins of the whole world of offended justice. Not only original sin, but also all real sins have been redeemed and reconciled through him. He has fulfilled the law for us and freed people from the curse of it. I believe in Jesus Christ, in whose unique person two natures, the divine and the human, are so intimately united with each other that they can never be separated from each other, even though they are not mixed and merged. In this communion of the two natures, each retains its own essence, but neither works without the other, so that when the man Jesus suffers and dies, it is not a mere man who suffers and dies, but the one who is truly God. In this communion of both natures, the human nature makes use of the divine majesty, omnipresence, omniscience and judicial power as completely and unrestrictedly as if these divine qualities were its own possession.

thum. I believe in Jesus, the one mediator between God and man, evading all the prayers, sacrifices and promises of the ancients, and our Lord according to the right of redemption; who was supernaturally "conceived by the Holy Spirit and born of the Virgin Mary, the Mother of God, suffered under Pontio Pilato. Crucified,"-the deepest humiliation of Christ, in which He voluntarily emptied Himself of the divine glory,-died,-not merely apparently, but truly and really, without even in death the communion of the two natures being broken or interrupted, which death was the sacrifice of atonement for the whole world's sin-and buried. He descended to hell as God and man, after the soul had reunited with the body, to hold his triumph as the conqueror of hell. "On the third day he rose again from the dead, in his own power, with a glorified, glorified and spiritual body. Ascended into heaven,-in the heaven of the blessed, where he is not so confined within the limits of a space that he could not be present at the same time in different places

on earth. Sit at the right hand of God, the almighty Father-not a spatial sitting, but the most glorious exaltation of human nature in Christ, the God-Man, who is now not only as God, but also as man omniscient, omnipotent, omnipresent and has the infinite eternal dominion and power over everything that is in heaven, on earth and under the earth. And this presence, by which Christ is with all his creatures even after his humanity, is not a spatial extension, but a true gracious presence, according to which he dwells in us, according to which also his body and blood are truly and essentially present in the holy communion. He will then come publicly and visibly from the heaven of the blessed, in the glory of the Father, to judge the living and the dead.

I, completely incapable of using my own powers of reason, which consider the revealed counsel and will of God to be foolishness

I am unable to find the way to my own salvation and believe in Jesus Christ, my God and Savior; and just as unable to make myself worthy or capable of grace, believe in the Holy Spirit, true God, by whose grace we are sanctified, such an abundantly rich grace, which in the work of our conversion begins, does and completes everything in us, which keeps us with Christ to the end, which proves equally powerful in all men to save them and make them blessed, but which nevertheless is not irresistible and compelling and can be lost again through willful sins.

I believe there is a church whose members are the true believers and the righteous, who are scattered from time to time throughout the earth; visible, then, when it, the church, is outwardly recognizable by the pure preaching of the gospel and by the right administration of the sacraments, but invisible with respect to the believers and the elect, who persevere in the faith to the end and whom no one knows except God alone; a holy one, because the atoning blood of Christ is imputed to it by faith; a general one, with respect to place and time. A communion, not only an external one of word, sacraments, ceremonies, confession and intercourse, but mainly an internal one of faith and love of the saints, partly because a foreign holiness, namely the righteousness of Christ, is imputed to them, partly because their heart, will, mind and whole life is changed and sanctified, and the spiritual powers and virtues, knowledge, fear of God, hope, love, grow and increase in them more and more. Forgiveness of sins, in which man's justification before God consists, a free remission of all sins and their punishments without regard to any merit on man's part, so that even the good works of a justified man, or his inherent (habitual) righteousness, do nothing for his justification, but are the fruit of it alone, since faith, by which man attains justification, cannot by its nature be idle, but is without ceasing active through love. Resurrection of the flesh, which we now have on us and which decays in death, and an eternal life, free of charge by grace.

## II. The Apostles' Creed as understood by the popes.

I believe, a) according to mere applause, without confidence of heart, b) which faith is based not only on the written, but also on the unwritten Word of God, c) and consider all those books of the Holy Scriptures as genuine and divine, which the Tridentine Concilium declares to be so, d) as only the text which the Latin Vulgate gives as the only correct one. c) and consider all those books of the Holy Scripture as authentic and divine, which the Tridentine Concilium declares to be so, d) as only the text that the Latin Vulgate gives is the only correct one, e) whose infallible interpreter is the pope and the Roman Catholic Church.

Church is-to God and f) the deified saints in heaven-"the Father Almighty"-who, g) according to the Thomists, predestined evil and is consequently the author of sin, who also h) ruthlessly enough, out of mere desire to punish, destined many thousands of innocent souls to eternal damnation-"Creator of heaven and earth"-and on earth of man, to whom the i) image of God was not created, but only given as an addition, who also k) carried in himself the germ of sin and was mortal.

a) Bellarm. lull. 1. äo,ju8tik. 6. 7.; Oouoil. Lriäont. 8688. 9 ean. 12. b) Oouo. Il?riä. 8688. 4. äoorot. 1. c) Oono. 8688. 4. äoorot. 1. d) Oono. Ilriä. loo. oit. e) Lollarm. Illil. 4. äo III ll. 6. I. 2. 3. f) O608HU6 sanotos 60olit68, ^NA6I08, ^AOnäg, OvlvU. p. 373. g) lollarm. lull. 2. äo amiss. Zrsll 6t 8tatu pooat. 6. 13.; llunnor tom. 1. 9. 11. äull. 1. h) for of infants who die before baptism, the Roman church maintains that they are condemned to eternal punishment; lloanus gives the conclusion to tom. 5. äo Opus. 6. 3. 6. 14. i) Out. llom. ll. t. eap. 2. p. 24. ll) LoNarm. äo ^rut. prim. lloiu. 6. 2. 6.; Out. Rom. 1. 2. 19.

I believe in "Jesus Christ," who a) is divided in himself and is not the b) only Savior: a c) imperfect mediator, who only made a half-valid and partial satisfaction, "his only begotten Son", "suffered, was crucified, died, was buried"- d) all this only according to the mere humanity, e) descended to the subterranean spirits, with the soul alone, in order to free the fathers from the outer castle, "ascended to heaven, sits at the right hand of the almighty Father," f) in that the human nature of Christ was only accidentally elevated, like the purple on a king, "from thence he will come 2c.

a) Separate, because they say that the Word is outside the flesh, *Bellarm.* l». 3. äo lneuru. 6.17. that the true divine attributes of the human nature of Christ were not communicated. *Bellarm.* l«. 3. äo Ollrist. o. 6. that the human nature alone is the mediator, *Bellarm.* l». 5. äo Ollrist. o. 1. that Immanuel could not be worshipped in one way, but the divine service belonged to his divinity, the lesser worship (ll^poräuliu) to his humanity *Bellarm.* l». 1. äo lloat. 8. 6. 12.

b) Not the only savior, because the virgin Mary is also made to this with the whole choir of the saints in

heaven *Bellarm.* II. 1. äo lloat. 8. o. 20.; desgl. the human merits Oono. Itriä. äo^u8till oan. 31. desgl. the human gratifications *Conc. trid.* 6. 10. äo opor. satis.; desgl. the sacrifices of the Mass *Conc. Trid.* 8688. 9.; desgl. the infused righteousness.

c) As who has not tasted the bitterness of eternal death or suffered hellish punishments for us. IloIlLrm. II. 4. äo Ollrist. anim. o. 8. d) Lollarm. II. 3. äo Ollrist. o.

9. e) Lollarm. Iill. 4. äs urum. Ollrist. o. 12. g) Dollarm. Iill. 3. äo Ollrist. o. 15.

I, a) to whom the first impulse of the desires cannot be imputed as guilt; b) endowed with the same active power of free will that man had before the fall, with an inclination to good, before the supernatural influence of grace is added, which then, when it is added, which then, when it is added, brings forth the natural power for good and unites with it to the accomplishment of holy and divine works - "believe in the Holy Spirit," c) who sanctifies us, not by imputed but by infused righteousness, "a church," not only a contending and triumphant one, but also d) one sweating in purgatory: I believe in the Roman church e) as the mother and mistress of all churches, f) as the only true one, apart from which there is no salvation, g) which has 16 marks, h) always and necessarily visible, i) infallible, but in such a way infallible that it also includes in itself k) grave and public sinners, hypocrites, goats; "a general church, which l) is held together under a visible head, the Roman pope; "a communion of saints," apart from this life, m) which is to be called. "Forgiveness"-which n) blots out the root of sin, and o) is uncertain,-of sins, p) even of mortal sins, which are not repented of. "Resurrection of the flesh and an eternal life" which q) is given as a reward for merit and good works.

a) Decan. I». 1. manual. 6. 17. b) Oono. Itriä. 8088. 6. 6. 1. 4. 5. 6) Oono. Itriä. 8688. 8. ä) Oonoil. Itriä. 8688. 9. 6) Oono. Itriä. 8638. 7. ä6 llapt. 5. k) Oanis. p. 26. Z) IloIl- arm. II,. 4. äo Ilool. o. 3. II) Lollarm. II. 3. äo oool. o. 2. i) Lollarm. II. 2. äo oool. 0. 13. II) Oatool. Dom; 1. äo III I?. ^Zonaea Oolon. p. 385. m) Lollarm. 1. äo out. 8anot. ot purZ. n) Iloolan. äo^ustik. o. 3. 0) Lollarm. I. 3. äo^ustik. o. 2. 3. p) for the lesser sins are by themselves venial sins according to their nature, Dollarm. I. 1. äo amiss. Zrat. o. 11. 12. 9) Oono. Itriä. 8oss. 6. 5. 32.

(Conclusion follows.)

### **Mittheilungen aus Sachsen.**

My dear Saxon co-religionists will welcome to hear something detailed from their old home. The Saxon Volksblatt and the Pilger aus Sachsen draw the following picture of the ecclesiastical conditions in the Kingdom of Saxony until February of this year. "An ominous storm," begins the preface of the Saxon Volksblatt of October 2 of this year, "has gathered over state and church. The seeds that have been sown since the end of the last century under enticing promises of light and freedom have come to maturity. The apostasy from the biblical Chri

The current state of affairs points threateningly to the apostasy from all religion, which has already found its heralds here and there. The constitution of our Evangelical Lutheran Church is to be changed; the intentions of the majority are obvious. The confessional writings of the church are sought to be abrogated. The state shares the fate of the church; the striving for unlimited freedom has turned against the foundations of both and seeks to shake them. The confusion grows daily. A dull rumbling, brooding over the overthrow of the existing, continues to spread. The daily papers stoke the burning coals: "One event follows another." The Protestant or light friends emerge with greater boldness. They hold meetings in almost all the notable cities of Saxony. Fiery speeches are held, the theme of which is: light, freedom, reform, progress, the symbolic books—a paper pope, and so on. The unbelievable degree of arbitrary teaching and insolence among the preachers of Saxony is proven by the public, but futile complaint of a member of the first chamber: A clergyman had baptized a child in the name of the world spirit, the living spirit and the hovering spirit; when the father of the child complained to the superintendent, he was rejected. Another clergyman baptized a child in the name of the great spirit. Similar things, says the pilgrim, could be enumerated still more. The great hypocrite, Oberhofprediger von Ammon, who in his further development of Christianity into a world religion undermines all articles of the Augsburg Confession and presents the faith of the fathers as a limitation of their time, expressed his highest surprise in the first chamber about this abomination, which was cited and confirmed by three members of the chamber - and that was it. The present parliament in Saxony is flooded with petitions from the revolutionary party, to which many preachers belong, some of which openly and directly ask for a review of the doctrines of faith, the omission of the oath of office of preachers and teachers, and others for the introduction of a presbyterial constitution with the authority to make changes in the doctrines of faith. This party has especially zealous representatives in the second chamber of the Estates Assembly. The Saxon government has so far offered measured resistance to the vehement efforts of those who are working to overthrow not only the church constitution but also the church doctrine. One doubts, however, whether it will be able or determined to do so in the future. Since December of last year Since December of this year, there has been a rumor that the government wants to propose that the clergy to be hired in the future be bound by God's word and the principles of our church as they are contained and attested in the symbolic books. An ambiguous formula, which, while giving the preachers the greatest

The church would be completely at the mercy of the preachers.

A significant event in the midst of this fateful time is the resignation of the Consistorialrath and Superintendent in Glaucha, Dr. Rudelbach, just at the end of the previous church year. He explains himself in his printed farewell sermon what had particularly determined him to take this step. Not only are flagrant abuses in our church tolerated here (which Protestant teacher's heart would not have bled when he saw such a lack of discipline before his eyes, which even touched the Word and the Sacraments without restraint), but public measures are proposed and have in part already been enforced to open our church to an anti-Christian party. My hand would have withered, he says, if I had signed only the slightest letter of such measures, which will unfold with lightning speed, and I would have been called by my position to carry them out. I was bound by a sacred, inviolable oath to protect the confession of our church with word and deed, with life and limb, property and blood. There was only one protest left to me; the protest is my resignation from office.

Another preacher has also resigned from his office. Among the writings recently published in Leipzig is a "Lamentation of a Departing Preacher or Scriptural and Experiential Doubts as to Whether a Protestant Teacher in the Kingdom of Saxony Could Presently Enter upon and Administer a Spiritual Office without Violating Conscience."

Such a horrible picture was painted by the above two sheets, but they also provide traces of a newly awakening zeal for the old faith now and then in Saxony. The ghastly figure of unbelief helps to open the eyes of some. In Saxon Lusatia, 5,000 peasants brought a petition to the Estates Assembly to demand that the ordination of clergymen and the obligation of school teachers to teach the Bible, as in the Augsburg Confession, be abolished. Confession, the Small Catechism and the other symbolic books. The peasants' petitions are intended to have a tremendous impact on the people. These peasant petitions are said to have made a tremendous fuss. Among the preachers, too, a not entirely small number are said to have rallied around the banner of the Lutheran confessions and to be willingly determined to fight a battle

of suffering for the sake of it. Testimonies of this are two sermons, the one: Why it behooves us to hold fast to the general confession of our Lutheran Church? by Wildenhahn, pastor in Bautzen; the other: Unsere Bekenntnißschriften, köstliche Kleinodien der evangelisch luther. Church, by Apelt, pastor at Cunewalde near Bautzen. The Pilgrim of Saxony also seems to take a more decisive direction.

to have taken. The editor Pastor Meurer writes: as the confessions of the church are publicly and formally attacked, that the oath of office of the preachers is eliminated and made null, then a great separation must take place; the faithful will stand firm with the help of the Lord, the Lutheran church will indeed cease to be a national church, but this will be a blessing, because it will then become free and the truth will gain the victory where it seems to be defeated.

We Saxons in America, however, are also convinced that such a separation must happen there, indeed should have happened long ago; although the vesting of the preachers in the symbolic books still took place in Saxony and the symbolic books in Germany. Although the preachers were still ordained to the symbolic books in Saxony, and the symbolic books still had legal validity, the Saxons were not yet in a position to make a decision. Even though the separation of preachers to the symbolic books still took place in Saxony and the symbolic books still had legal validity, not to mention countless other abuses, false doctrines that flatly contradicted the Lutheran confession had long since been introduced into the church, especially through the agendas and hymnal, which a preacher had to approve or tacitly endorse when he took office by accepting the agendas and hymnal, and only under this condition could he enter office. What else did he do than that he, perhaps unconsciously, violated his oath on the symbolic books right at the beginning of his office? Books? It is difficult to understand how this is not recognized by the preachers returning to Lutheranism. Far be it from me to accuse them of a knowing infidelity, but it seems as if their eyes are being held, as it were, so that they do not yet clearly recognize this contradiction in which they stand with themselves. But do not worry; God can soon do great things. Nicodemus did not always remain fearful, but became a hero where all the disciples fled.

But it is our duty not to be indifferent spectators, but to help our brothers to fight in prayer. How careless and lukewarm this intercession for our fellow believers scattered beyond may be! Must we not all blush? May these messages be an encouragement to us all.

Th. Brohm.

(Communicated.)

## **Consecration of an Evangelical Lutheran Church.**

On June 14 of this year, as the first Sunday after Trinity, the German Evangelical Lutheran congregation on Bonhomme Street in St. Louis County-Central Township, 12 miles northwest of St. Louis had the joy of solemnly consecrating their newly built, though not yet fully developed, little church. For two years, the congregation, which had separated from a united, so-called evangelical congregation for the sake of the confession, had been forced to hold its worship meetings back and forth in private homes with various disturbances. At the



Not only did many fellow believers from St. Louis attend the celebration, but also the church musicians and choir members of the Lutheran congregation in St. Louis kindly accepted an invitation to enhance this celebration with their participation. The parishioners, as well as the guests, gathered in the morning at 10 o'clock on the farm, where the service had been held until last, in order to march from there with singing and trombone sound to the nearby little church. The procession was organized in the following way. In front went the building supervisor and the master builder, who had to open the church; they were followed by the children of the congregation in pairs, the church musicians and the singing choir, the signed pastor of the congregation with a Bible, the presbyters, one of whom carried the pewter communion vessels and the other the baptismal font, after these a large number of men and women. After a short salutation, the procession started to move and, accompanied by the wind instruments, sang the well-known hymn: "Be praise and honor to the highest good" 2c. At the fourth verse we approached the church, where others were waiting. It is a finely crafted log house 28 feet long and 24 feet high, with a tower and 4 high windows. The interior is decorated with a pulpit and an altar. In front of the altar is a step elevation. The pulpit stands above the altar, is tastefully crafted and forms a whole with the altar. The pulpit stairs are not visible, because on both sides of the pulpit a symmetrical extension has been made, which also serves as a sacristy. Opposite the pulpit is a gallery church. The church has a capacity of 150 people, so there is enough room for 18 families, which currently make up the congregation. On the inauguration day there were morning and afternoon services. In the morning the service began with the song: "Allein Gott in der Höh sei Ehr" 2c. Then a prayer was said by the preacher at the altar and the 84th Psalm was read. Before the faith, the choir sang a cantata with musical accompaniment. The sermon on 4 Mosis 28, 10-17. had as its subject: "Our little church a house of God and a gate of heaven." After the sermon general confession was held and before that, according to Is. 57, 15. the question was answered: "In which heart does God dwell in grace?" Several Christian brothers, who had arrived from Germany only a few days before, took part in the communion with visible emotion. With the blessing of the Lord, the congregation was dismissed at 1 o'clock. In the afternoon at 3 o'clock all gathered again in the church to hear the word of God. Pastor Walther, who, after preaching in St. Louis in the morning, had come to our church dedication, preached the sermon on the 100th Psalm and presented the duty of all people to serve God outwardly and publicly. Before the sermon was the song: "Ach stay with us, Lord Jesus Christ" 2c. was sung and the Gospel of the consecration of the church, Luc. 19,1-10, was read; after the sermon, a baptismal ceremony was performed according to a purely Lutheran agenda, and finally the solemn and blessed services were closed with the song: "Now give thanks to God" 2c., which hopefully will long be a fond memory for many, especially the members of the congregation. Praise be to the invisible head of the church, our Lord Jesus Christ, for all the blessings with which he crowned this day. May He continue to rule over this congregation and its preacher with His grace, fortify and maintain it in the truth, and help to adorn the pure confession of His Word with a pure walk. We hereby ask all our known and unknown fellow believers to earnestly ask Him for this with us. Friedrich Büniger.

**By faith alone the sinner is justified and saved.**

**Testimonies that this truth has been recognized and preserved here and there even in the thickest papal darkness.**

In an old report of the founding of the monastery in Lucca under Abbot Arnold II in 1478, we read the following: "In this monastery there was a monk named Engelbert Arnoldi, who prayed daily in his cell: "O wretched me, what have I done? or what shall I do? since I am a man and a great sinner and have sinned against you alone. But I believe that thou art my Lord, O JESUS CHRIST, alone my righteousness and salvation; and as Abraham believed God, and this faith alone was counted to him for righteousness, so also I believe that faith alone in Christ, not the works of the law or of the flesh according to my order or my holiness, is sufficient for my salvation. Good Lord, have mercy on me according to your great mercy. - O good JEsu, have mercy on me, I commend my spirit into thy hands; thou hast redeemed me, O Lord, thou faithful God, and my only Savior, who livest and reignest for ever and ever." - In this report it is said that this monk, eager for salvation, was persecuted most zealously for the sake of his faith, and that when he finally died as a physician in Hamburg, he was hardly granted an honest burial. \*)

Anselm, who died as bishop of Canterbury in 1109, prepared an instruction for preachers on how to question a dying person and what to say about him devoutly. This instruction read as follows:

I ask you, brother, are you glad that you will die believing in Christ? Yes.

Do you realize that you have not lived as well as you should have? Yes.

\*) See: 6. 6. Leihnizii Lcriptor. List. Luasoens. INustrant. 1. III. p. 696.

Is it your purpose to live a new life if you had time to live longer? Yes.

Are you happy that you will die holding the true religion? Yes.

Do you believe that Jesus Christ, the Son of God, died for you? Yes.

Do you believe that you cannot be saved except through the death of Jesus Christ? Yes.

Do you thank him for that, too? Yes.

Now then, as long as the soul is still in you, put all your trust in this death; put your confidence in nothing else; abandon yourself completely to this death; and lower yourself into it, cover yourself completely with this death, and wrap yourself up in this death. And if God should require thee to be judged, say, Lord, the death of our Lord JESUS CHRIST I put between me and thy judgment; otherwise I will not deal with thee. If the Lord should say unto thee, Thou art a sinner, say, I put the death of Jesus Christ between me and my sins. If he say unto thee, Thou hast deserved condemnation, say, Lord, I put the death of Jesus Christ between thee and my evil deservings, and his death I bring thee instead of the deservings which I ought to have, but which I lack.

Then say three times: Lord, into your hands I commend my spirit 2c.-He dies safely of whom this is said before death (from the heart), and will not see death forever.

Is the evangelical doctrine of righteousness and salvation by faith alone a new one, which Luther first raised and no one before him had?

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### The Apostles' Creed and its various interpretations.

#### III The Apostles' Creed as understood by the Reformed.

I believe - out of conviction of the divine word, which alone enlightens the elect and a) is in itself invalid and ineffective; which b) is outwardly different from the true opinion of God, and consequently is in straight contradiction with the hidden will of God; which c) is finally subject to the judgment seat of reason - I believe, as far as I am chosen, because d) faith can only be with the elect, in God e) the author of sin, the Father - f) only of the elect, for to the others he is no more than a creator: g) because he has chosen some to life and condemned some to death according to an unconditional decision, in which decision h) the behavior of man is not taken into consideration, i) nor is faith; for k) sin and unbelief are not the true causes of rejection, otherwise the truth of the Scriptures should remain unharmed. l) yet in such a way that the omnipotence of God cannot do what, according to the judgment of reason, includes something contradictory - Creator of heaven and earth, m) i.e. of the heavenly creatures, the angels, whom he has put in danger to sin, and of man on earth, n) whom he has created with the ability to sin.

a) Helvet. 8<sup>noä</sup>:äs rrä artio. 3. 4. tll. 2. p. 148. or<sup>n6U8</sup> praokat. in äoll. b) ?isoL- tor in Xpol. ää of. Vorsdii par86. p. 58. s) Ur8in. sxplo. oatsell. äs 6oen. l). d. m. 166 ä) That God does not give faith to some, this comes from his eternal council, teaches the Dortr. Syn. <mp. 1. art. 6. s) Na88on. part. 3. anat. p. 362. which derives the fall of Adam from God's immutable doom; k) L<sup>noä</sup>. Ooär. 8688. 136 p. 341.? Lrsu8 ärsn. p. 262. Z) LriAlanä Ueäit. äs Vol. Dvi p. 166. ll) Oai6U8 ää s. 9,Uom. ar\$. äub. 5. 16. i) Oliamier. tom. 3. l. 8. o. 8. \$. XI. p. 117. le) L<sup>noä</sup>. Oorär. p. 514. 561. 571. 572. l) Oalvin l. 4. in8tit. 6. 17. n. 16. ortlloä. O0N8SN8. st>. 6. p. 115. in) Uu6LNN8 l. 6. äs XnZslis (^ 30. n) Nar68. l. 2. xntiolir. Usvsl. s. 1. p. 15.

And to JEsu<sup>m</sup> Christ the Savior, whose merit is a) without influence on the election of grace, and b) sufficient in itself, but powerful only in those who are elected; to a JEsu<sup>m</sup> who c) lacks personal unity, because in him there is such a union of natures that the Word is above and apart from the flesh, in that the human nature of Christ d) can only ever be in One place, not everywhere at once; such a union, e) consisting only in words, phrases, tropes, and figures, and f) involving no real communion of the attributes of both natures, in that g) the divine majesty and omnipotence, h) the omniscience, i) the life-giving power, k) the glory of worship, have not been communicated to the human nature of Christ. Our Lord, who l) inclines only to the elect with grace and love, "who was conceived by the Holy Spirit" - m) as his Father - "born 2c.", "suffered under Pontio Pilato" - n) according to humanity alone, - crucified, whereupon o) by his blood, whereby he established the new covenant, he really and truly redeemed from every nation, sex and language all those who from eternity were chosen to blessedness and were given to him by the Father. Died - p) his death again only a partial sacrifice of atonement, by which only those chosen according to the eternal purpose really acquired salvation. "Buried, descended into hell" - neither q) an actual and real, nor r) local, journey into hell, not 8) with the intention of triumphing as victors, but of suffering the most painful torments. "Resurrected from the dead on the third day" - r) with a body lacking spiritual qualities. Ascended to heaven, u) according to the Godhead as well as according to mankind, but in a different way with respect to mankind. "Sit at the right hand of God the Father Almighty" - w) a spatial sitting, which the omnipresence of his human nature does not permit. For x) according to mankind he is present neither in the kingdom of power, nor in the kingdom of grace, but only in the kingdom of grace. z) in the sign of his body, in a spiritual way, in contrast to the essential present- he aa) is present only to faith. Sits at the right hand of God, not bb) as the intercessor and mediator of all men, but cc) only of the elect. From then on, namely dd) from that place at the right hand of God, "he will come to judge the living and the dead," ee) for which judgment the human nature of Christ does nothing but lend the bodily voice to the divine judge, in that ff) the omniscience necessary for judgment belongs to the Godhead alone.

a) *Synod. Dordr. in judic. Extr. p. 39 & 80* b) *Trigland. Medit. de Trinagr. p. 274. 276* c) *Synt. Confess. part. 2. c. 3.* d) *L. Grot. Apol. disp. 14.* e) *Orth. Cons. sect. 6. p. 18 & 122.* f) *Orth. Consens. p. 123.* g) *Piscator vol. 2. p. 41* h) *Beza in colloq. Montisb. p. 134.* i) *Maccov. colleg. de Mediat, disp. 5. p. 225.* k) *Maccov. 1. c. disp. 38. p. 386.* l) *Syn. Dordr. p. 405.* m) *Lud. Grot. in assert. A. C. p. 43* n) *Ad mon. Neust. p. 22 & 23* Zwingl. tom. 2. fol. 455 & 552. o) *Masson. part. 2. c. 9. p. 404. syn. dordr. p. 301. 302. 403. 407. 611. 618.* p) *Zwingl. in exposs. fid. Christ. fol. 552.* q) *Chamier tom. 1. 1. 9. c. 10. § 3. p. 159.* r) *Calvin 1. 2. instit. c. 16.* s) *Idem 1. 4. Inst. c. 17. sect. 29.* t) *Sohnius in Exeg. p. 246.* u) *Anhaltini in Apol. oppos. Electoral. argumento. 38. p. 43.* w) *Beza tom. 3. fol. 89 et tom 2. fol. 283.* x) *Harm. Conf. sec. 6. p. 100* z) *1. c. pag. 108. 109.* aa) *1. c. sect. 14. p. 115* bb) *Masson part. 3. p. 3.* cc) *Cham. tom. 3. 1. 9. c. 4. §. 14. p. 124.* dd) *Harm. Conf. sect. 6. art. 2. p. 11.* ee) *Aden N. p. 23.* ff) *Masson part. 3. c. 7.*

"I believe in the Holy Spirit. I believe in the Holy Spirit," whose gracious presence the elect enjoy, a) even though they are engaged in a sinful act; whose call to grace b) is not a general one, and c) with regard to the rejected, only an external one; which is indeed effected by means of the word, d) but without the word in itself having any power of conversion. The real powerful call of grace e) goes out to the elect alone, and f) no one can resist it. "I believe a general church," which

g) the elect children are already incorporated before their baptism, "communion of saints," which consists in h) having one testament under the Old and New Testaments. "Resurrection of the flesh," whose attributes i) will not be after the manner of angels.

a) Syn. Dord. c. 5 art. 6. 7. 8. p. 773 884. b) Calv. lib. 3. instit. c. 24. c) Trigl. de Trina gr. p. 355 & 504. d) Calvin 1. 4. instit. c. 14. e) Chamier tom. 9. 1. 9. c. 5. §. 2. p. 123. f) Pareus in Syn. Dordr. p. 314 seqq. g) Calvin 1. 4. instit. c. 1 5 & 16 h) Masson. part. 4. anat. c. p. 42. i) Idem part. 3. p. 315. 325 & 327.

(Sent in by Pastor Keyl.)

### Description of the funeral

#### Dr. Martin Luther's.

When Luther had passed away in the Lord, the Count of Schwarzenburg and his wife hurried over, and the bystanders called out to each other, frightened, to try everything to warm up the increasingly cold body again, and after this had been done for three quarters of an hour, but without success, he was lifted onto a bed of many beds that had been prepared next to him, in the hope, as everyone wished and prayed, whether God would still give grace to bring back the life that had disappeared. In the meantime, Dr. Jonas went into an adjoining room and dictated to the secretary of Count Albrecht von Mansfeld the aforementioned letter to the Elector of Saxony, Johann Friedrich, in which he gave him preliminary news of Luther's last illness and his blessed end, with the promise that he would soon follow up with a more detailed report, which is the same as the one already mentioned, which Jonas wrote in collaboration with Cölius and Aurifaber, and the originals of which are in the archives at Weimar. At the same time, he asked for instructions regarding the funeral and apologized at the end that he had not been able to write everything himself due to great sadness.

The Prince of Anhalt and Count Albrecht of Mansfeld also sent similar letters to the Elector, written in his own hand, and the former, who had once handed over the Augsburg Confession, concluded his letter with the words: "He has passed away quite gently with good sayings. God the Lord help us by grace hereafter, amen." All three letters left Eisleben on the morning of February 18 and arrived that same day in the evening in Torgau, where the electoral court camp was located at that time.

While Luther's body was still lying on the bed, from 4 to 9 o'clock in the morning, the Prince of Anhalt, the five Counts of Mansfeld and many other respected persons, as well as later more and more inhabitants of Eisleben, came and looked at the dead body of the dear man of God with hot tears and weeping.

for five whole hours. Then he was dressed in a white death dress of the finest Swabian linen and laid on his bed in his bedchamber and soon after in a pewter coffin, in which many hundreds, most of whom had known him in life, looked at him again with deep melancholy.

But in order to keep a faithful picture of Luther's pale face for everlasting remembrance, two painters were busy to fulfill this wish, one on the same day, the other, Luc. Forttenagel of Halle, after the corpse had already lain in the coffin for a night. The original of the latter picture is in the university library in Leipzig and a faithful reproduction by the famous engraver Bernigeroth in the Säkularschrift of Dr. Hoffmann from 1746.\*)

On the morning of February 19, the letters from Dr. Jonas arrived in Wittenberg and the professors instructed Phil. Melancthon to inform the students of the received message of mourning. When they had gathered early at 9 o'clock for his theological lectures on Paul's epistle to the Romans, he gave them a short speech in Latin in which he indicated that he would not be able to continue his lecture this time because the unexpected news of the death of Dr. Luther had just arrived. Luther's death had just arrived; he then briefly recounted what the readers had heard about Luther's last hours, especially in order to prevent all false distortions at times. He called Luther his venerable father, yes, his much-loved teacher, and exclaimed, "Alas, there is gone the leader and chariot of Israel, who ruled the church in this last age of the world." At last he exhorted to cherish his memory as well as his teaching, and to watch for the great

calamities and changes which would follow this death. At this speech, as Selneccer relates, all the listeners were seized with such consternation and terror that it seemed as if the walls were also weeping, and no one could look at the other without pain and sorrow.

On the same day (Feb. 19) Melanchthon sent a letter of reply on behalf of the university to Dr. Jonas in Eisleben.

A third picture of Luther can be found in the Lutheran hymnal and catechism published in Philadelphia with the remark that it was drawn from an imprint that was taken in wax while Luther's lark was in Halle and that was in the library of the St. Mary's Church. However, apart from the fact that this picture is not mentioned in the story and the reproduction in woodcut is not well done, there is also something very unnatural and adverse about the fact that Luther is depicted in it with open eyes and sitting at the desk in his priestly robe. It is also striking that just those two books are presented with the image of the dead Luther and not rather of the living Luther, and yet the same is presented in such a way that one should believe to see not the image of the dead Luther, but of the living Luther.

There, in the afternoon at 2 o'clock, the corpse was carried into the main church of St. Andrew's with deep reverence and Christian chants, accompanied by princes, counts and lords, as well as by a large crowd of people, whereby the papal historian Thuanus very aptly remarks that even death would not have been able to separate those from the love for him who had surrounded him competitively in life. After the body had been placed before the altar, Dr. Jonas ascended the pulpit and preached a memorial sermon to Luther. He was one of Luther's oldest friends, having accompanied him to Worms and back as early as 1521. He was formerly professor of theology in Wittenberg, then superintendent in Halle, where he was deposed soon after Luther's death for the sake of pure doctrine and finally died in Eisleben as superintendent of the Coburg churches in 1555. He was one of the few who remained faithful to the doctrine in all things until their death. Luther gave him the praiseworthy testimony that few preachers are found who are as pious and fair as he was, and Melanchthon confesses that he possessed excellent preaching gifts before all others and had developed them through great erudition, so that his speeches were distinguished by fullness and clarity. Unfortunately, only this one funeral sermon has been preserved from him, which he held again 7 weeks later in Halle and which is found in Luther's Works XXI, 362\*), in the Leipz. Edition XXI, 707. Here, only a short excerpt from it shall be shared. It is based on the text 1 Thess. 4, 13-18 and deals first with the person and gifts of Luther. His writings, especially his explanation of the 1st book of Moses, the 4 chapters of St. John 14-17, as well as the epistle of St. Paul to the Galatians, prove what a rich spirit he had; he refers to the own experience of his listeners, many of whom would have read these writings (now one would have to say none or only very few!) Already in his youth, learned people would have predicted that Luther would certainly become an excellent man one day because of his great gifts.

He also shows that Luther not only had many and wonderful natural gifts, which made him such a powerful speaker, writer and translator of the entire Holy Scripture. He also shows that Luther not only had many splendid natural gifts through which he became such a powerful speaker, writer and translator of the entire Holy Scripture, as many learned the German language from him in the first place, but that he also had a particularly great light of the Holy Spirit in the right understanding of the Bible. He also had a special light of the Holy Spirit in the right understanding of the Holy Scriptures. Then he also mentions at length the strange words of comfort with which Luther wanted to console himself in his last hour and which have already been mentioned. In the second part of his sermon, Jonas deals with the resurrection of the dead; for we would call this dear Father of ours

He who does not take comfort in the faith of this resurrection of the flesh, of which Paul speaks, is not a Christian at all. Then Luther will also be fulfilled Dan. 12, 3: the teachers will shine 2c., and Job. 19, 25. 26: I know that my Redeemer lives 2c. Then he will speak, as he himself said, of the hard battles he had with the devil for 29 years in great important matters, e.g. the Diet of Augsburg, the Sacrament controversy 2c., of which no man could have received sufficient news here on earth. We should diligently ask God for this dear last day, as the day of redemption, and although the world would consider the article about the resurrection of the flesh (even then!) to be nothing, we should nevertheless believe in this in the Holy Scriptures. In the third part, at last, he speaks of the resurrection of the flesh, and even though the world considered the article of the resurrection of the flesh to be nothing (even then), we should still hold fast to this mystery, which is sufficiently revealed in Holy Scripture, for our comfort in all kinds of tribulations, as Dr. Luther consoled himself. In the third part, finally, he speaks of the fact that the death of this great prophet will certainly be followed by something great; for just as the death of the holy prophets of the Old Testament was always followed by a great punishment from God, so too Germany, if it does not improve, and especially the hardened papists, will suffer a terrible punishment after Luther's death. But as the Church of Christ after the death of St. Augustine had become a church. But just as the Church of Christ retained the Word of God for 200 years through the power of prayer after the death of St. Augustine, the listeners should also ask for the continued preservation of the Word of God, as Luther did not lack many emphatic admonitions and warnings, e.g. in his house postilion on the 10th Sunday after Trinity. Finally, Jonas concludes with Luther's already mentioned saying: "In life, O Pabst, I was your plague; in "death I will be your death."

After the sermon was finished, the corpse was left in the church and guarded by 10 citizens.

On the evening of that day (Feb. 19), the messenger from Torgau returned with the Elector's answer to Dr. Jonas, enclosing a letter to the Counts of Mansfeld, in which it says: "The Elector heard the news of Luther's death with a highly saddened and grieved spirit; then he adds: "Although we would have preferred that he had been spared these things as an old, worn-out man. He now requested that they send the body to Wittenberg for burial in the castle church and escort it as far as Bitterfeld. (Luther's Works XXI, 296.-f)

To this letter, the Counts of Mansfeld immediately issued their reply, at the end of which it says: "Notwithstanding that we would like to keep the corpse of the most noble man, who was graced by God with unspeakable gifts, in the dominion, we nevertheless wish to submit to Your Lordship. Your Grace! Obedience to be unburdened, the corpse on the Sunday in time to have to Bitterfeld as before 12 o'clock. (Hoffmann's column p. 37.)

Before this happened, a funeral sermon was preached by M. Cölius on Saturday (February 20). He had been chased out by the papists in 1522 and recommended by Luther to the Counts of Mansfeld as court preacher, which position he held for 34 years until his end, and especially after Luther's death he resisted the intrusion of all kinds of errors with great zeal. Since his writings, published by Spangenberg, have become completely unknown and the limited space does not even permit the literal transmission of his excellent funeral sermon (as found in Luther's works, Walch's A.XXI, 303, Altenb. VIII, 835 and Lpz. A.XXI, 699), then at least an excerpt from it shall be given, which, like the grapes that the scouts brought from the land of Canaan, shall serve as a testimony as to how many a preacher, unknown to us now, had promoted the kingdom of Christ at that time and how especially in that sermon the stem on which it grew, namely Luther's school, can be perceived.

After a short explanation of the text words Is. 57,1. it is shown what kind of man Luther was; he descended from honest, pious parents and had many virtues as moderation, discipline 2c. According to his ministry, however, he was a true Elijah, or Jeremiah, a John the Baptist, or forerunner before the day of the Lord, and an apostle. Just as in the times of these holy men of God there was much idolatry going on, so also at the time when Luther left, it had come so far through the papist Antichrist that the sheep of Christ were scattered and scattered according to Ezech. 34, 56. were scattered and without shepherds; and as Elijah killed the priests of Baal, so Luther had overthrown the missal priests and their idol with the sword of the divine word. Luther not only pulled the Bible out of the dust, but also opened up to us the right understanding of it, and this especially by showing the difference between the Law and the Gospel rightly and clearly, which in former times would not have been so clear even to many of the dear church fathers, so that especially in the times of the Pabstium one could not have found such great comfort in temptations and mortal distress, as we now, thank God, have received abundantly through Luther's

ministry and perceived in him himself at his blessed departure". Although we should mourn the death of this Elijah, we should not refrain from reaching with Elisha for the mantle of this Elijah, which are his books, which he wrote by inspiration of God's Spirit and left behind him, so that we might also receive his spirit from them. For though he died according to the body, yet he lives according to his spirit and in his books, he will also, God willing, live with his writings according to the spirit.

We may now adhere to the same books, love and value them, which point us to the holy Scriptures and thank God for them. (What a powerful and witty recommendation of Luther's writings! Oh, if it had been better followed, things would be better for the Lutheran church).

In the second part, Cölius talks about Luther's end; he encounters all kinds of self-invented stories in advance and says that these only come from the father of lies who wants to harm the right doctrine. He aptly remarks that Luther did not begin to die only last night, but that for more than a whole year he had always died, i.e., had been dealing with thoughts of death. Then he told about Luther's last hours as an eyewitness, saying: "We want to take it on our conscience" and want to be "confessed on the day of the Lord" and show that his "departure happened in this way and not otherwise," referring to the already mentioned report. But all this should serve us so that we can refute the lies of those who repudiate Luther's death and also learn to prepare ourselves for our end.

In the third part, Cölius answers the question why Luther died just at a time when he was so much needed, since the enemies, especially the Concilium of Trent, threatened anew to suppress the word of truth. One could now cite various causes from reason, such as his age, the rough season of the year, etc., but such thoughts would only lead us to a turbulent sea full of unrest; but in order to reach the safe harbor, we would have to adhere solely to the faith of the divine word that it was therefore the will of God. Thus God often lets little children die in order to hurry with them out of this "evil" life, he takes away tyrants in order to preserve his church before them. However, the death of the holy prophets usually results in great punishments from God, because their word is often not accepted, but despised; for this very reason, God took Luther away, not only for the sake of such sins of the papists, but especially for the sake of the sinful life of the evangelicals, because it is everywhere under the great heap, as it is described in Hof. 4:1-3, and even if we repent, it is to be feared that it will happen to many, as the text says: "The righteous perishes," 2c., which will certainly be followed by God's punishment, therefore we should all turn to God in earnest.

In the fourth part, finally, Cölius talks about what Luther's doings and being are now, and says that according to the body he is asleep (he has come to peace, is resting in his chamber), but the soul is not asleep, but is alive, awake, and working (as can be seen from Luc. 16 of Laza-).



rus, and Revelation John 6:10), and will return to the body by God's mighty hand on the last day and make it alive. Thus Luther now has his being among the dear angels and chosen ones of God, especially of the holy apostle Paul, whose writings he has again brought to light and to the right use of the church. He concludes with the exhortation, "that we, enlightened by the Holy Spirit, may be guided by his teachings. He concludes with an exhortation "that we, enlightened by the Holy Spirit, let ourselves be led by his books into the holy scriptures and in the right faith be guided by them. He concludes with the exhortation "that we, enlightened by the Holy Spirit, let ourselves be led by his books into the holy scriptures and, in the right faith and life, conclude our last hour blessedly! Amen."

(Conclusion follows.)

(Submitted.)

### Reading Fruits.

Already once 'is in the "Lutheran" the well-known Luther. Theologian Nie. Selnecker, author of the excellent hymn: Allein Gott in der Höh, u.s.w., and the image that the readers got from his God-fearing and loving judgment of the reformers cruelly murdered in the terrible Parisian blood wedding, certainly corresponds to what one encounters of him from time to time, in that he is described as a man of gentle disposition, who had no air for quarrels, and yet was a sincere confessor of the pure doctrine. Since Selnecker, as co-author of the Concordia Book, belongs to the ranks of the most influential theologians of the Lutheran Church, it is certain that he is one of the most influential theologians of the Lutheran Church. Since Selnecker, as co-author of the Concordia Book, is one of the most influential theologians of the Lutheran Church, it will certainly not be without interest if his memory is renewed once again in the "Lutheran", in that the sender of these lines will share with the dear readers of our paper the following beautiful confession of the blessed Selnecker concerning his theological education, from which all friends of the Concordia Book, in particular, will see with joy that this magnificent confession was written by men who learned a great deal in the school of confrontation; who were not masters, but humble disciples of the divine word, and therefore were equipped by the Holy Spirit to teach also others, even the late posterity. Selnecker says about the words Ps. 119, 67:

"Before I was humbled, I was mistaken: we think that there is much reason, wisdom, cheerfulness and piety in us; but when we get a strong sense of grief, anguish of heart, spiritual sadness and melancholy, we see that we have erred far and wide and that there is nothing in us by which we can counsel and help ourselves, unless the Holy Spirit helps us and assists us through the Word of God. I for my miserable person must freely confess that it is so. When I was still free and without office, nothing seemed too difficult to me that I would not have wanted to speak and argue in the divine word, so I planned to soon become a knight in the highest disputes, and I feared all other teachers.

My opinion was not as good as mine, since I was young and a student. From that time on, I also supported myself to write about the holy scriptures and to read publicly the history of the apostles, Matthew, John, Daniel and others. I was a *magistrate* (master over all masters) and had written everything on a nail and drank it up, but since I was called to the preaching ministry and was not only afflicted with physical illness and other accidents, but also plagued with dangerous thoughts and fear of death, and this did not diminish, but increased daily, so that I almost did not care for anyone every day and my face disappeared, and I lost all courage and heart and could almost neither preach nor otherwise carry out my ministry, so I was taken to school and learned: *Nil sum*. (I am nothing.) And even though such a lesson was a great blow to my health and life, I thank God from the bottom of my heart that he has humbled me in this way and brought me out of my youth, out of my pride and pride, and I am quite content in all things, I am quite content if I can only wait a little while for my ministry, even though it makes me sour, and I have, praise be to God, only the Word of God, which I hold to with other believers, against my own thoughts and against all temptation of the devil, death, heretics and the world. I am not afraid to confess this. It is true and is my consolation that I read that such things also happen to others, as Taulerus was not allowed to go among the people for almost two years, and was neither able to preach nor teach, out of sheer stupidity, so that he was also thought to be a mad man."

"Sirach also speaks thus: "While I was still in error, I was also able to teach many things, and was so learned that I could not say everything. And I was often in danger of death, until I was delivered from it.

Now I see that the godly have the right spirit. For their hope is in him who is able to help them."" Sirach 34, 12-15." "In the present time also such things are seen.

Young people, who have studied their *philosophy* a little, soon make themselves prominent and want to be masters in divine things, and what rhymes with their reason must be right, the other must be wrong. I have been young and can say with truth that they have no art or argument, which I also would not have had and led, since I was still in doubt and since their art pleased me. But if they should once search their hearts and bring their conscience before God, as will happen, they would and will learn that they are fools with their great art, and that they neither know nor have anything for certain, because they remain alone with the word of God. It is true and remains so, without the creed no man can understand God's word, he cannot understand it.

be who he will, vexatio äutintsUsotum, Creutz and Anfechtung lehret aufs Wort merken. Otherwise we are all wise philosophers and sure disputers.

Wolan we wish all artists nothing else but a strong creuz and fear of conscience, otherwise they do not convert, do not cease to be artists " N.

#### **Methodism.**

We consider it our duty to inform the readers of the "Lutheran" of what the Methodists have said in response to our essay on "Holy Absolution. Absolution". We consider it unnecessary to add anything; we think that the unfortunate Methodists have not expressed the seal of truth to our assertions by anything more than by the way in which they have sought to "burn themselves white" in this.

In the "Scoreboard of the West" one writes the following:

"We feel compelled for truth and justice, as well as out of a sense of duty to ourselves, to counter the paper of the so-called Lutheran, editor C. F. W. Walther. He publicly allows himself to repeat the grossest untruths to the Methodists. Which we offer to prove to anyone who asks. He accuses us of principles which we neither have nor love, but rather abhor from the bottom of our hearts, and therefore it grieves us from the bottom of our hearts to hear such lies from a preacher who claims flattery for a true believer. But let each one examine for himself by whose spirit the above-mentioned pastor is driven to lie and revile. By no means do we get involved in the proud and useless religious disputes, but indicate that we can not help but let such impudent lying and driving of the pastor, Walther, rest on us.

Several members of the bisch, meth. Church.

I. K. Mr. K. Old.

Louis Kunz."

In the "Deutsche Tribüne" appearing here, it further states thus:

"We make the following statement, which we believe we owe to ourselves and to the truth.

Pastor C. F. W. Walther takes the liberty in his paper, the so-called Lutheran, to publicly accuse the Methodists of lies, which we offer to prove to anyone who demands it. We make this statement only to reveal the nature and doings of that man who, disguised as the angel of light, we believe, wants to make the Methodists suspect.

By no means do we get involved in the proud and arrogant religious disputes and vituperations of Mr. Walther, but we want to indicate to him that we do not want to tolerate his lies and untruths.

Several members of the bisch, meth. Church.

Friedrich Schräge. Th. Heinz.

H. Shrempf."

In the next issue we intend to publish Mr. Nast's answer.

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**Description of the funeral of Dr. Martin Luther.**

(Conclusion.)

Soon after this funeral sermon (on Saturday, February 20), between 12 and 1 o'clock in the afternoon, the coffin with Luther's body, which was still in the church, was raised, placed on a hearse and led away from Eisleben, accompanied by the singing of Christian songs, the ringing of all the bells and the numerous escorts of the above-mentioned princes and counts with their retinue, as well as a large crowd of people. Almost in all villages, through which this respectable and venerable funeral procession passed, the bells were rung and so also the churches, in which the word of God resounded purely through Luther's ministry, joined in the lamentation of the people over his death. Thus the corpse arrived in the evening at 5 o'clock in front of Halle, where it was solemnly received by all the preachers, the council, the citizens, and the schoolboys with their teachers, and again accompanied into the city by the singing of Christian funeral songs and the ringing of the bells. The wailing and weeping was so loud that it could be heard in the last carriage, and the crowd around the hearse was so great that the procession was very often delayed and only arrived after 1-1/2 hours, namely in the evening 1/2-7 o'clock in the church to our dear women. Here the numerous people gathered at Luther's corpse sang his song: "Aus tiefer Noth schrei ich zu dir 2c." (I cry out to you from deep distress), which, however, was more cried out than sung with a miserable broken voice. Since it had now become too late to be able to preach a sermon, the corpse was placed in the sacristy and guarded by citizens.

On the following day, Sunday, February 21, at 6 o'clock in the morning, it was again escorted from the church to the gate in the manner just described, and in Bitterfeld, where it arrived around noon, it was received by the governor of the castle and two other electoral commissioners and brought to Kemberg in the evening under similar ceremonies.

While all this was happening, two church letters to Wittenberg. One, dated 20 February, was a letter of consolation to Luther's widow, in which it says, among other things: "We have no doubt that you will now learn that the venerable and highly respected, our dear, devout Dr. M. Luther, of blessed memory, your landlord, ended his life in Eisleben last Thursday between 2 and 3 o'clock, Christian and well, with divine sayings from the Holy Scriptures. Scripture sayings." The other letter of Feb. 21 contained a decree of the Elector probably to the Rector of the University, concerning the ordering of two brass plates on Luther's grave and on the wall near it for grave writings.

On the same day (Feb. 21), the Rector of the University had a Latin program (announcement) publicly posted as to how the ceremonial reception of Luther's body should be held.

When the corpse arrived in front of Wittenberg on Monday, February 22, in which Luther had lived, taught and suffered for 38 years, who had made this city and university famous all over the world and had preached there for the last time only four weeks before, everything had been mustered so that his funeral would be a truly princely one (as he had well deserved); so that no teacher has been accorded such a high honor. The respectable and numerous procession moved, while the funeral bell sounded, in the following order to the castle church:

1.) The students, who sang Christian funeral songs, with their teachers, who were followed by all the preachers of Wittenberg.

2.) The Electorate. Commissars together with their entourage on horseback.

3.) The Counts of Mansfeld with their servants, who together with the foregoing formed a platoon of 65 mutts.

4.) The hearse is harnessed with 4 horses and covered with a precious shroud of black velvet, which the Elector gave to the widow as a gift.

5.) The surviving widow of Luther, Catharina von Bora, who could not be present at his death, together with her twelve-year-old only daughter Margaretha, who was married with other female persons were riding on a wagon.

6.) Luther's three sons, John (20 years old), who had accompanied his father to Eisleben, but no doubt returned to his mother soon after; Martinus, 15 years old, and Paulus, 13 years old, who had stood at

their father's deathbed.

7.) Luther's brother, Jakob Luther from Mansfeld, his two sisters' sons and other relatives.

8.) The Rector of the University, Dr. August Schürf, in his regalia accompanied by studying princes and counts.

9.) The Chancellor Dr. Gregorius Brück. (Who served as such three Electors. Luther praised him as the only one among all jurists who gave to God what was God's and to the emperor what was the emperor's, and that he read the Bible daily in order to become ever more certain in doctrine; he was an active defender of the Lutheran confession at many imperial congresses and was present at the presentation of the Augsburg Confession. Confession). He was followed by the following professors:

Phil. Melanchthon, rightly called the teacher of Germany and famous as a faithful unanimous collaborator of Luther, especially until the year 1535.

Dr. Caspar Cruziger, of whom Luther says: "This is a man (where love does not blind me) who will make an Elias, if I have been an Elijah at all (that I may compare low and lowly things with high here). Unfortunately, during Luther's lifetime, he still agreed to Melanchthon's indulgence regarding the sacrament dispute.

Dr. Hieron. Schurf, professor of law, whom Luther calls one of the best and most distinguished jurists, who, moreover, is a Christian.

These were followed by the remaining professors 2c.

10.) The whole city council.

11.) The students in large numbers.

12.) The entire citizenry.

The weeping and wailing at this funeral procession was so loud and the crowds in all the alleys and on the market square so great that many residents of Wittenberg confessed to having seen nothing similar, although in the

Two princely funerals had been held there over a period of 20 years.

After the procession had arrived at the castle church, Luther's mortal remains were placed on the right side of the pulpit, which, after the funeral hymns had ended, Dr. Bugenhagen, known as Pomeranus, ascended and preached a consoling sermon to an audience of several thousand on 1 Thess. 4:13-14. Right at the beginning he said: "What shall I say and how shall I say it, if I am weeping and cannot speak a word? And who shall comfort you, if I, your pastor and preacher, cannot speak? Where can I turn from you? I will no doubt make more weeping and mourning with my speech." After he has briefly and accurately described what a high teacher and God-sent reformer of the church Luther was, of whom the world was not worthy, he says that one therefore has every reason to mourn the loss of such a man with so many thousands in Christendom; for Luther is without doubt the angel, Revelation. John 14:6-8, who flies through heaven with the eternal gospel by bringing to light the three most important things, namely the right repentance ("fear God"), the right gospel ("give Him glory") and the right invocation of God ("pray to the 2c."). But in the midst of the sadness over Luther's death, we should also thank God that he has fulfilled Hussen's prophecy of the future swan so gloriously in him. He expressed the wish to die gently and without long pain of death, especially at the gentle death of his brother-in-law, M. Ambrosius in Wittenberg (he died three years before Luther and was probably the husband of Muhm-Lehne, who is mentioned more in Luther's letters), whereby this very sweet story of this blessed friend is included, also only in order to restrain the general weeping of the listeners. After this, Luther's death is mentioned, what he prayed and with what sayings he comforted himself. He concludes with the wish that the spirit of this Elijah may rest twice over on his descendants, and with an exhortation to earnestly improve one's life, to persevere in the blessed pure doctrine of faith, and finally to pray for Christ's protection against all mobs and tyrants, as well as against all gates of hell, especially also against the papacy. (Unfortunately, most of them, even Bugenhagen himself, did not always remember this admonition, as Luther predicted that none of the Wittenberg professors would remain constant. Luther predicted that none of the Wittenb. professors would remain constant, and so it happened!)

After this sermon, Melanchthon gave another Latin speech, which Creutziger translated into German, but with some changes, and which, like the aforementioned sermon, is appended to most editions of Luther's works. In it, he teaches how we as Christians are to recognize the way in which God governs His church, how to give it righteous teachers, and how to be a part of it. among whom we should regard the most distinguished as our fathers, heads and predecessors, follow them and honor them duly. Such a high teacher had been Luther, of whose office he wanted to speak before all others. He had brought to light again the truly pure doctrine, which had previously been obscured in many of the most important articles, and had explained it with diligence, as the doctrine of repentance, of faith, of the difference between the law and the gospel, of prayer, of good works, of Christian estates, of ceremonies, 2c. In order to propagate this doctrine to his descendants, he translated the Bible into German and gave many beautiful interpretations of it, which the learned Erasmus preferred over all others; according to Nehemiah 4:17, he also wielded the sword in such construction and defended the doctrine against all kinds of enemies.

To the reproach that Luther's way of writing was a bit too hard and rough, Melanchthon answers with the words of Erasmus: "God has also given the world a hard, sharp physician at this last time, in which great and severe epidemics and infirmities were rampant. He further says: Everyone must give him the testimony that he was a very kind man and in all his speeches among the people he was sweet, friendly and charming and not at all impudent, impetuous and obstinate, or quarrelsome, and yet there was a seriousness and bravery in his words and gestures as there should be in such a man. (This was said by Melanchthon as a 28 year old friend of Luther, who had had almost daily contact with him). He testifies that it would take too much time to speak of his many virtues with due praise, although a splendid speech could be given about them, so he only wants to mention a few, e.g. his extraordinary zeal in prayer, his undaunted courage in so many dangers, his high, sharp mind to advise in the most difficult cases, his all-round attention to all events in the world and in the church, his untiring diligence in study, his great dexterity to apply properly what he has learned, as well as excellent eloquence 2c. Therefore, we should rightly mourn his departure, but also thank God for the great gifts he gave us through him, and rejoice with him in his unspeakable joy in heaven, as he himself preached about John 1:51 (from now on you will see heaven open 2c). After a short but emphatic prayer, Melanchthon reminds the audience of the

punishments that God often inflicts on the ungrateful after the death of faithful teachers, therefore all should govern their lives, customs and studies in a Christian way, and then be sure that as long as we kept the teachings of the Gospel pure and faithful, we would be God's dwelling place and church, as God's Son Joh. 14, 23. said: Who loves me 2c.

After Melanchthon had finished his speech, several designated teachers of the university carried the body in front of the pulpit and lowered it into the open walled tomb and so Luther, who, like once the high priest Jehoiada (2 Chron. 25,16.), had done good to the Israel of God, to God and his house, was also buried like him among the princes. And so (these are the final words of those three authors of the report) "the precious instrument of the Holy Spirit, the body of the venerable Dr. Martin Luther there in the castle of Wittenberg, not far from the preacher's chair, (where he preached many mighty Christian sermons before the princes and rulers of Saxony and the whole church), is laid in the earth, and, as Paul 1 Cor. 15, 43. says: "Sown in weakness, that it may arise in glory on that day.

May the eternal heavenly Father, who called the aforementioned Dr. Martinum to the great work, and our Lord Jesus Christ, whom he faithfully preached and confessed, and the Holy Spirit, who gave him such special joy, great courage and heart through his divine power in many high battles, help us all to such a Christian departure from this miserable life and to the same eternal bliss!

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(Submitted.)

### **The Michigan Synod and its mission to the Gentiles.**

In southern Michigan there are several German settlements, mostly founded by originally Lutheran immigrants. These were initially served with Word and Sacrament by the Honorable Pastor Schmidt in Ann-Arbor, who later formed some young men for the service of the church and met with them in what they called a mission synod. Their distinguished attention was directed to mission among the Indians of Michigan, their name that of a German Lutheran Synod of Michigan. By appointment to the Lutheran congregation of Monroe, which had previously been served by Pastor Schmidt in Ann-Arbor, Hattstädt, a pupil of the Lutheran Pastor Löhe from Franconia in Bavaria, came to participate in the said synod, in which he found a commitment to all the symbolic books of our Lutheran church of the pure confession, and although ignorant of the Lutheran nature, yet apparently good will. This prompted him to call the attention of the Lutheran friends of the old home to the synod named and to its incipient activity among the heathens of Michigan. The success was that correspondence was established from Franconia and, on the definite declaration that the mission was to be carried out only from the Lutheran ecclesiastical standpoint and that all missionaries were to be committed to all the symbols of our church, they agreed to a common activity in the manner of the "Lutheran Church".

The Lutheran preaching candidates Trautmann and Lochner were sent to serve unprovided German Lutheran congregations of the synodal district, but for the purpose of the mission to the Gentiles, a small German Lutheran mission congregation broke out of Franconia to station itself with its appointed pastor, A. Crämer, on the Cass River in the county of Saginaw in the state of Michigan and, united with the missionaries of the Siboying station who had gone out from Ann-Arbor, to carry out the mission among the Gentiles. Large sums of money were also sent by the Frankish Lutherans to support this mission. In the meantime, for the Siboying station, a disciple of the Basel Mission Institute, the Hon. Mr. Dumser, who had been ordained in his old home, but had not been committed to the symbols of our church, but later declared that an unreserved commitment to our symbolic books would be a compulsion of conscience for him. Books is a compulsion of conscience for him. It also turned out that several mixed congregations, as such, had been served with Word and Sacrament by the so-called Lutheran Synod of Michigan. Pastors Hattstädt, Crämer, Trautmann, and Lochner immediately lodged a unanimous protest against these abuses, insisted on the expulsion of the un-Lutheran missionary Dumser, and on the public cleansing of the synod because of the accusation of having served mixed congregations as such. At the synodal meeting in June of this year, however, the first motion for the exclusion of the un-Lutheran missionary Dumser failed. For this reason, Pastors Hattstädt, Crämer, Trautmann and Lochner felt urged in their conscience not only to leave the Michigan Synod and lodge a protest because of the failure to purify the Synod, but also to put the reasons for their resignation in writing into the hands of the Synod President, exactly as they are printed below. The resigned brethren will immediately join the pure Lutheran synod being formed in Fort Wayne, Ind., but the mission on the Cass River will be conducted all the more conscientiously from the Lutheran standpoint, since the church order of the German-Lutheran mission congregation on the Cass River, signed by pastor and congregation in Eivesstatt, already sets the following conditions with regard to purity of doctrine:

#### Chapter I.

We confess all the confessional writings of the Lutheran Church: the Augsburg Confession, its Apology, Luther's two catechisms, the Schmalkaldic Articles, and the Concordia Formula-or in short, the Lutheran Concordia Book of 1580, as it first came to light in Dresden. It is precisely with this that we profess the Lutheran Church itself. Your

we and our children, our church and school, our pastors and school teachers belong to without support.

Our preachers and school teachers swear to the full content of the Lutheran Concordia of 1580, not merely *quatenus* (in so far as it agrees with the Word of God), but *quia* (because it agrees with the Word of God), not merely out of docility and obedience, but out of their own most intimate conviction. This provision is to be included in the ordination oath.

#### Chapter II.

If the elected pastor is already an ordained pastor, he shall be presented to the congregation by the synod president or his representative, and his office and authority shall be transferred to him. In any case, the elected pastor testifies *publicly* and under oath his loyalty to the *Concordia*.

In this pure, ecclesiastical consciousness, the mission on the Cass River calls on all Lutheran brothers in faith of North America to active participation and support, \*) as it has already begun the work of proclaiming the divine word among the heathens in faith and prayer with zeal. A mission house has been built, 70 acres of land have been purchased for the mission, and a dollar store has been rented. The Indian bands on the Cass, Swan, Pine, Cacallin, and Belle rivers have been visited several times. Eilf heathen children are already being taught and fed by the mission, others are expected in larger numbers daily. A heathen boy of 16 years of age, after six weeks of religious instruction, has desired holy baptism. Only the lack of a witness who could speak the language and an urgent professional trip by Crämer postponed the baptism.

May the Lord bless this work of his and may it not only bring glory to his holy name through the proclamation of his pure word and the flow of his unadulterated sacraments among the Gentiles of Michigan. May the Lord not only make his work an honor to his holy name through the proclamation of his pure word and the flow of his unadulterated sacraments among the heathen of Michigan, but also have a revitalizing and strengthening effect on the Lutheran congregations and their ecclesiastical consciousness.

### **Exit statement.**

Venerable Mr. President!

We, the undersigned pastors, hereby declare our formal resignation to the Honorable Synod of Michigan. Withdrawal from the same for the following reasons:

1. to serve the Lutheran church and mission, and to serve it alone, we have come here from the fatherland and have offered our services and membership to the said synod on the certain condition that it be a purely Lutheran synod; according to which also all its pastors and missionaries are to be bound by all the symbolic books of the Lutheran church.

\*) Any contributions should be addressed to the current Cassirer: Rev. W. Hattstaedt, Monroe, Michigan. Proper receipt will be indicated in the "Lutheran".

The Church is committed without reserve, not in this respect, but because they are in agreement with the Holy Scriptures. Scripture. Also, in their submitted instruction, the undersigned have not only announced that they cannot operate mixed congregations (which constitute themselves as such), but have also testified against all such operation.

(2) Nevertheless, it soon became apparent that one of the missionaries to the Gentiles sent out by the Michigan Synod was not committed to the symbolic books of our church. Rather, he later repeatedly declared that he would not be committed to our symbolic books. books without reservation. Likewise, it has been proven that so far in this synod the operation of mixed congregations, as such, ^has taken place openly.

Therefore, the undersigned felt urged in their conscience to request in an arranged conference the exclusion of the un-Lutheran missionary, Mr. Dumsers, with which request, however, we were referred to the sessions of this year's synodal assembly. We have also unanimously requested in petitionary letters to the then President of the Synod for purification because of the earlier unchurched service of mixed congregations as such, and indeed for public purification on the part of the entire Synod.

In this year's synodal meeting of June 24, we formally renewed our first motion concerning the unbelieving missionary Mr. Dumser in public session. However, the Missionary Committee of the Synod of Michigan, even before our application had been dealt with, voted to reconfirm Mr. Dumser in office and to send him to his post, although he repeatedly and publicly declared that he would not allow himself to be committed to all the symbols of our church without reservation. Thereupon we the undersigned pastors have formally declared our resignation from the Synod of Michigan. We this day place this declaration in writing, signing our names, in the hands of the Synod, and attach thereto a solemn protest against the omission of the other punctum, namely, public cleansing for unchurched operation of mixed congregations as such.

We part with heartfelt sorrow over the un-Lutheran position which the Synod maintains in spite of all the loud testimonies we have given, and we ask the Lord of the Church to lead the Synod of Michigan soon to the conviction how dangerous such a position is, especially under the ecclesiastical circumstances of this country, and



how necessary for the salvation of our noble church of the pure confession decisiveness and firmness in doctrine and practice are for the successful work of Lutheran synods.

Ann-Arbor, Washtenaw Co, Michigan.

June 25, 1846. as the memorial day of the surrender of the Augsburg Confession. W. Hattstädt, pastor at Monroe, Mich.

A. Crämer, past. of the Lutheran missionary congregation of Frankenmut, Sag. Co., Mich.

Bro. Lochner, pastor at Toledo, Ohio.

J. Trautmann, pastor at Danbury, Ohio.

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### Methodism.

Mr. Nast responds to our essay on Holy Absolution as follows. Absolution the following:

"With people who, instead of letting their reason be enlightened by God's Word through the Holy Spirit, do not want to use it at all, like the so-called Old Lutherans. Instead of letting their reason be enlightened by God's Word through the Holy Spirit, they do not want to use it at all, like the so-called Old Lutherans, every argument is in vain. Their pope is a dead letter and their faith is a blind delusion, not a conviction inspired by the Holy Spirit. It is not a conviction inspired by the Holy Spirit. We can do nothing but pray that God will open their eyes, that they will be converted from darkness to light and from the power of Satan to the living God. (S. Apologist No. 388.)

We have only this to declare, that by God's grace we will never cease to recognize the "letter" of God's word for our pope, under whose straight scepter (Ps. 45, 7.) than under the crooked staff of a Methodist pope, as Mr. Nast, who in good Roman fashion terribly judges and condemns an entire ecclesiastical community, denies faith, i.e. grace and blessedness, to all its members, and declares that they are covered with hellish darkness and handed over to the devil, yes, that they no longer even use their reason, i.e. that they have completely degenerated into cattle. Incidentally, it does not surprise us that the Methodists, in desperate circumstances, take refuge in the principle of Mohamet that it is a sin to get involved in a religious dispute, and that it is rather better at times to answer with saber strokes instead of with proofs.

(Submitted.)

Mr. Editor.

In No. 20 of your paper, we find Mr. F. Wyneken, preacher of the second German Lutheran congregation here, setting himself up as censor and judge of our church laws, congregation and preachers, in that he describes our church constitution from his particular point of view as un-Lutheran and heretical, declares our congregation, which has accepted it, to be struck with blindness and to be "stupid Germans", and commits the greatest injustice against our preacher, Pastor Weyl, in that he gives the same

the sin of the formulation of our Constitution, it was written under Mr. Pastor Heger and has received only a few insignificant additions since Mr. Pastor Weyl's presence here, and these not from him, but from the church council and the congregation. This must have been known to Mr. Wyneken, since the name of Pastor Heger appears several times in the Incorporation-Acte, and thus this gentleman would have committed the fraud against us, as F. Wyneken thinks, and not Mr. Weyl. So much to the readers of the "Lutheran's" as a contribution to the defense of innocence and to the exposure of the vice of neglect.

Jacob Caffenberg, Pres. Wilh. Horßmeier, Sec.

Ph. Fornoff, Johannes Werner, Christian Hase, Conrad Henkel, John Hammann, Friedrich Arnold.

It is indeed touching to see from this letter how far the love of faithful subjects can go towards their spiritual superiors. As is well known, it is the duty of the preacher to instruct his congregation on how to arrange their church order according to God's Word, and to watch that nothing contrary to God's Word enters or remains in it. But if something wrong is found in the order of a congregation, this is not to be blamed on the listeners, but rather on their teacher (who should understand the matter); if, however, something is found in the order that gives the preacher a wrong position, grants him dominion over the consciences and the faith of his listeners, and the like, he is not to be blamed for this, one does not attack the poor congregation for this, but the preacher, who, if he has accepted the order, is regarded as the main author and representative of it, whether he has put on a pen or not. One concludes thus: either the preacher has spoken against the false church order or not. If he has spoken against it, and shown that it makes the preacher a lord of the congregation against God's word, and the congregation has nevertheless not stopped the wrong \*) and the preacher has also finally joined in it, then the preacher is a

wretched servant of men. If he did not speak against it, then he is a dumb dog according to God's word; so he must have laughed in his fist secretly, because he saw how the congregation voluntarily sold their freedom of conscience to him.

Regardless of this, the community of Mr. Weyl has nevertheless taken the whole disgrace upon itself in unparalleled adherence to him and has presented Mr. Weyl as the innocent himself. The more telling proof this is of the good-naturedness of this congregation, the more despicable it is when such good-naturedness is abused to keep a congregation in a state of immaturity, to subject it to the conscience of its preacher even in matters concerning the salvation of the soul, and thus to reduce it to the status of an innocent.

Of course, it is hardly conceivable that a congregation, despite the protest of its preacher, should forcefully make him the master of its conscience.

disgracefully. Finally, we ask the senders of the above to read the essay of Father Wyneken again, so they will find that Father Wyneken does not, as they say, declare their congregation to be "stupid Germans", but rather punishes the fact that many so-called Lutheran preachers, thinking so contemptuously of our dear compatriots, are giving them an X for an U.

The Editor.

(Submitted.)

**The Synod of the West** will (God willing) hold its next meeting in the German Lutheran Church of St. Paul at Indianapolis, Ind. on the first Thursday in September, 9 o'clock in the morning. Punctual attendance of the brethren belonging to this synod is expected, as business of importance is to be transacted.

Upon their arrival in Indianapolis, the brethren graciously ask for Mr. Carl Jungermann oder Georg Schmidt, where they will find the local preacher.

I. G. Kunz, scribe.

The "Synod of the West" announced here is a part of the old synod of the same name, which has dissolved and divided into three different synods. May the love for the pure, unadulterated doctrine of our dear Lutheran Church, as already expressed by H. P. Kunz against the readers of the Lutheran (p. no. 20), prevail in all members of the new synod and guide them in their deliberations and resolutions! This wish

of the publisher.

#### **Language of a Christian General.**

When Gustavus Adolphus, King of Sweden, came to Saxony at the time of the Thirty Years' War and was received there by the people as the long-desired savior from the greatest hardships with indescribable jubilation and the greatest honors, this Christian hero spoke about this to his court preacher Fabricius as follows: "Our affairs are on good footing, but I fear that God will punish me because of the foolishness of the people. Does it not seem that these people are making me their idol? How easily could the God, who calls himself the jealous one and does not want to let anyone have his honor, make them feel, as well as myself, that I am nothing but a weak, mortal man? Great God, you are my witness how much all this displeases me! I leave myself to your providence. I hope you will never allow the good work of liberation of your true servants to remain unfinished." (See Walch's History of the Lutheran Religion, p. 727).

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Paid.

1st year 2nd Hattstädt.  
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**Luther and the Bohemian Brethren.**

One of the most attractive, sweetest parts of the Reformation history is Luther's repeated fraternal intercourse with the Bohemian brothers. This was a group of Christians in Bohemia and Moravia who confessed the very same faith that the holy martyr John Huss sealed with his blood at the stake in Costnitz. Soon after Hussein's death, the great mass of his followers abandoned the clerical knighthood and became a bunch of wild, violent soldiers instead of the fighters of Christ. But among the Hussites there were also some simple-minded pious souls who in faith and patience preserved the good inheritance that Huss had left them. Later, sects and divisions arose even among them, but the Lord preserved a holy seed even in the midst of these disruptions and partly in the midst of harsh persecutions that fell upon them, in that the light of the Gospel shone brightly in the midst of the darkness of the Pabst. The old, faithful Amos Comenius, one of their last preachers, has given us a short history of this branch of the true church, from which, with the addition of what can be found in Luther's writings, we communicate the following to the dear reader.

Three years after Luther's birth, in 1486, the Bohemian brethren, who mostly stayed in the Bohemian and Moravian mountains, but seem to have increased in number around this time, held a meeting to discuss how they, in their strict, lawful separation from the false papist church, should defend themselves against the accusation that they were also separating from a true church. They agreed to send 4 men to the countries of Christendom to find out if there was a church somewhere that served Christ in purity and that they could join. After a long delay, they returned with the sad news that they had found nothing but the extreme corruption of Christians in doctrine and life. The brothers then sent some more men to the western countries of Europe; they found here and there one of the Waldensians who had spoken about them. They were witnesses of the burning of so-called heretics because they had declared the pope to be the Antichrist. In great sadness the brothers listened to these reports and made the following decision, which they also put down in writing as a guideline for their descendants: "That if God would raise up a pious teacher or church reformer somewhere, they would unite with him." How faithfully the children kept that resolution of their fathers is testified by their conduct in the dawning light in Germany. As soon as they heard about Luther's beginnings and the progress of the Reformation, they were delighted to send two men to Luther in 1522, Johann Horn and Michael Weiss, to wish him happiness in the light of the recognized truth. How much Luther was pleased and refreshed by this visit, he confesses in several letters to his friends. In the same year, he also wrote a letter to the Bohemians gathered at the Diet in Prague; he confesses to them that he had previously considered them heretics when he himself was still in papal darkness, but since he himself had been enlightened by God's Word, he had praised their disobedience against the papacy and had therefore incurred much hatred; he had also once wanted to come to Bohemia himself, out of eagerness to see them and to learn their faith. He admonishes them not to fall back to Pabstism, which some of them seemed inclined to do, because this would condemn the holy blood of John Hussein and Jerome of Prague and their teachings; warns them against sectarianism and discord and that they should not be misled if all things do not come to the state they should be in; He also expresses the hope that the Germans and Bohemians will still receive one mind and name through the divine word, but that they will wait with patience for God's mercy and, if one part lacked something, tolerate it in the meantime. For, he added, all things may not be changed in a hui, nor by force. In the following year, the brothers wrote to Luther and, since they were probably concerned about the still lacking

Luther replied: "We cannot yet bring about such a practice of doctrine and life as we hear from you. The things are still raw with us and go slowly from places. But pray for us. Around this time Luther had received a booklet from the Waldensians (this was also the name of the Bohemian brothers), called *Apologia*, in which they made some offensive speeches about several articles, especially about the Lord's Supper. He therefore addressed a writing to them: "On the Adoration of the Sacrament".

He confesses that he no longer considers them heretics as before, goes through their doctrines, praises what is to be praised, does not conceal what displeases him; asks them to accept his expositions graciously if he has not quite reached the meaning of their speeches due to ignorance of the Bohemian language; admonishes them not to despise the Latin, Greek and Hebrew languages, which are so

necessary for preachers in order not to lack the right understanding of the Holy Scriptures. He praises their outward, disciplined conduct, makes it their duty to also report to him where they discovered a deficiency in him, and provides them with the best of understanding. In 1524, Luther addressed his splendid writing "How to elect and ordain church ministers" to the Bohemians, and since he had heard that they had in mind to have priests ordained by papist bishops, he seriously resisted it and prescribed a proper ordination for them, how they should elect and ordain ministers of the word without the consent of the pope and papist bishops. It is difficult to prove what effect this writing had without Luther's teaching becoming more and more generally accepted in Bohemia. In this year, a second delegation consisting of the same two men, Horn and Weiß, came to Wittenberg to learn more about church discipline in the newly awakening church. Since they saw, as Comenius writes, that church discipline was not yet being practiced, they refrained from contact with Luther for about 8 years. It can be assumed that the good men placed too much emphasis on the outward discipline of the church, and in

They were more concerned with their own form of strict legal discipline, and misunderstood the essence of church discipline as it had already begun to be practiced by Luther. Luther also seemed to have taken a less favorable view of them during this period. But when in 1532 the Bohemian brethren issued an apology of their doctrines and customs, Luther published it in the following year with a beautiful preface. In it he did not deny that the Bohemian brothers had suspected him for a time. In it he did not deny that the Bohemian brothers had been suspicious to him for some time, as if they denied the presence of the body and blood of Christ in the Lord's Supper, but from oral conversation with them (so the brothers seem to have been with Luther again around this time) he had found that they believed that Christ's body and blood was in the Lord's Supper, only that they used other expressions that sounded suspicious and that he could not approve of either; But he does not want to hurry them and urge them to speak according to his way, so that they are only one in the matter and remain until God sends further according to his will. Therefore, he concludes, I command this booklet to be read and judged by all devout Christians and ask that they pray with us all to God our Father for unity of doctrine and faith, and if there is anyone who has not been sufficiently served by this booklet, let him look at it as they humbly offer themselves, and if they do not earn anything else with it, then it is still fair that they be left as a broken reed and a smoldering wick, for we are all not so whole and perfect ourselves. In 1535, the Bohemian brothers presented a detailed confession of their faith to King Ferdinand; Luther had this printed with a preface, in which he gives them the excellent testimony: "The wall that was otherwise between us and them is now broken down, that we have become one herd, although they are still not like-minded with us in everything because of the ceremonies and the celibacy. From this time on a constant friendship remained between the Bohemian brothers and Luther until his death. In 1536 they visited him again, in order to negotiate with him especially about church discipline and church government, on which, as already mentioned, they seem to have laid a preponderant weight. According to the report of the emissaries, Luther is said to have complained that his own still lacked good church discipline, and is said to have wished to see one similar to that of the brothers introduced. In 1542 the brothers visited him for the last time: it was the chief of their preachers, Johann Augusta, with another preacher and one of the Bohemian nobility. They were most kindly received in Wittenberg and reported how the Hussite congregations in Bohemia and Moravia were gradually converting to Lutheranism, but unfortunately were only accepting the teachings of the Gospel without at the same time demonstrating the zeal of a Christian life, and how this was causing great harm to the churches of the brothers. They believed that this so

The great misuse of the Gospel was no longer to be tolerated. Luther is said to have answered in the presence of the entire college of professors: The papacy could not be shaken in any other way than by overthrowing everything that tasted of human superstition and compulsion of conscience; now that the world is falling into the other extreme, one must resist and establish church discipline. They wanted to take the matter under serious consideration. When the envoys finally wanted to leave after a confidential meeting of almost 14 days, Luther invited them to a banquet and at the last farewell, in the presence of many professors of the university, he spoke these memorable words: "Be you the apostles of Bohemia, I and mine want to be the apostles of the Germans. You do Christ's work there as the opportunities present themselves to you; we want to do the same here as they present themselves to us here." A few months later, Luther wrote to Johann Augusta, among others: I further exhort you in the Lord that you persevere with us until death in the unity of spirit and doctrine as you have begun, and fight with us by word and prayer against the gates of hell.

This story is encouraging and instructive and presents us with a model worthy of imitation in the Bohemian brethren in their moderate diligence to cultivate unity of spirit with other orthodox churches, and in Luther in his love for the frailty of the weak. Luther was accused of partisanship, that he proceeded far more mildly against the Bohemian brothers than against the Swiss (Zwinglians). But the reason for Luther's leniency against the Bohemian brethren and his severity against the Swiss is not to be found in partiality, but in the difference of the persons, just as St. Paul gives two completely different rules: Receive the weak in faith, Rom. 14, 1., and: Avoid a heretical man, Titus 3:10. The Swiss were not to be considered weak, but were stubborn defenders of their error and spread it as far as they could; to these Luther opposed a diamond-like firmness and did not give way to them for an hour, so that the truth of the gospel might stand, as Paul also did. Gal. 2, 5. But those were unlearned people, still stumbled in knowledge in many ways, but they had open hearts for the truth, did not have a conceited pleasure in

their error, but offered to be taught better; therefore Luther accepts the weak in faith, has patience with their infirmities for a time without approving of them, serves them with his gift of knowledge and thus experiences the glorious victory of winning them over to the full truth.

### **Resignation from office.**

Already in No. 23. of our journal, it was reported in the "Mittheilungen aus Sachsen" that among the writings recently published in Leipzig was one:

"Lamentation of a departing preacher or scriptural and experiential concern as to whether a Protestant teacher in the Kingdom of Saxony could presently take up and administer a clerical office without violating his conscience."

This writing is now before us. It is a farewell sermon, held at the voluntary resignation of two pastorates on the 21st Sunday after Trinity, Oct. 12, 1845, and edited with necessary notes by Ernst Fridrich Höpfner, Licentiate of Theology, former pastor in Remse and Weidensdorf near Waldenburg in the Principality of Schönburg, Kingdom of Saxony.

We cannot refrain from sharing some of this sermon with our readers. We hope that not only Saxons will read it with interest, but also those who have come from other parts of Germany, since the ecclesiastical condition of Saxony is the most prevalent in Germany.

In this sermon, Licentiate Höpfner gives three main reasons why it is "against his conscience" to hold a parish office in the Kingdom of Saxony any longer. The first reason is: "That clergymen, since they should first be servants of Christ and stewards of God's mysteries, have at present rather become servants of the state or instruments of worldly power." Mr. H. shows in the execution that according to the 28th article of the Augsburg Confession, which he invokes, "the two regiments, the ecclesiastical and the secular, should not be mixed and thrown into one another, but should be distinguished," but that in Saxony by the new constitution the church had been made an institution of the state, and that therefore a church servant must make himself obligated to act in the church according to the regulations of the secular authorities. "All clergymen, he writes, must swear upon taking up their office that they will obey the existing civil laws, regardless of whether these agree with the word of God or not, regardless of whether the necessary freedom of conscience in their profession is left to them or taken away from them, regardless of the fact that this new legislation, in so far as it abolishes the sworn distinction between secular and clerical government, already implies a breach of oath. - If a preacher now encounters a serious case of conscience in the conduct of his office, where he believes that he cannot follow the orders of the secular power, he turns to his superintendent and says: "What shall I do in this case? The matter is against God's word?" he receives the answer: as a servant of the state church you have to do it, because so

the law demands it. - Whoever now enters a public church office must accept the office on the condition that even the last remnants of the ecclesiastical order can be abolished by the next parliament. \*) The clergy has no right to vote at that assembly. - Clerical and ecclesiastical affairs can today be ordered by anyone and everyone who has 6000 thalers in assets and has once been elected as a representative of the people.

The second reason that Mr. H. gives for his resignation is: "According to the will of Jesus, the evangelical clergy should have the office of the keys, a loosening key as well as a binding key, but the latter has been taken away from them and thereby also the former has been paralyzed in its power, or, as we could also say: "All church discipline and church order has ceased. - Church discipline, adds Mr. H., has existed in the Christian church from the beginning, it is based on the office of the keys that Christ gave to his servants, it was established by the Augsburg Confession also in our church. Confession, it is also publicly accepted in our church. It is exercised primarily by excluding obviously immoral people, all public and unrepentant sinners, from the fellowship of the church, especially from the enjoyment of Holy Communion. This is done primarily by excluding obviously immoral people, all public and unrepentant sinners, from the fellowship of the church, especially from the enjoyment of Holy Communion, until they have repented, until they have given certain signs of conversion and repentance, and also until they have sought the forgiveness of the church. Every Christian preacher must have grave doubts in his conscience when he sees himself compelled to administer the Sacrament even to those who by their conduct show a complete contempt for the divine commandments. \*\*) Clear is the prohibition that he gave to his servants:" ""You shall not give the sanctuary to the dogs, and you shall not cast your pearls before swine."" This Sacrament, it is said in the General Articles, dishonors not only those who receive it unworthily, but also those who give it unworthily with diligence. - It should not be denied that with

\*) Mr. H. refers to the fact that it was requested at the Diet that the obligation to these symbolic books of our church be abolished, or at least amended, and that unlimited freedom of teaching be introduced in churches and schools. He writes that in one of the chambers of the Diet it was said: "In matters of faith there is no other supreme judge than reason. One almost wants to remember, adds Hr. H., with regard to this chamber talk, the warning of JEsu: "If they will tell you: Behold, he is in the wilderness; go not forth. Behold, he is in the chamber; believe it not."

The sin of adultery is punishable by a prison sentence of a few weeks at the most, common fornication is completely free, so that my first Ephorus used to say: Nothing is missing but that they put a premium on it!

The introduction of the so-called general confession has deprived the clergy of the best, indeed often the only, opportunity to speak forcefully to the hearts of their confessors, according to the different condition of each. What are preachers now? Shepherds of souls have become pulpit orators. - General confession has not been commanded, but only permitted, but it has been introduced in almost all places, for the convenience of confessors as well as preachers, but to the great detriment of souls."

Finally, the third reason, which Mr. H. mentions, is: "that the clergyman, with the present constitution (Dienstbarkeit) of the church, not infrequently comes into the case of having to pronounce the blessing, where God has pronounced the curse and condemnation in his word". - At this point it is mentioned that a Saxon preacher is compelled to marry again even those who have divorced against God's word, if they wish to enter into a new marriage state; also to give absolution, the sacrament and the blessing to those who according to God's word have committed adultery (Matth. 5, 32.). "Mr. H. writes further that there is another case: the marriages of the immoral, who already have wives and children, but leave one after the other, even leave their own flesh and blood, their children, to be married to the second, third or fourth for the sake of new lust or money. All objections to such marriages are declared invalid by law, and therefore every preacher is bound by law to marry such persons without fail. Thus, today the clergy must allow themselves to be abused as instruments of fornication, and after the devil has done all his works, they must pronounce the blessing. Though we may preach the word, we must not act contrary to the word."

From the foregoing, the reader can see in what disgraceful bonds the church and its servants lie in Saxony. That Mr. Höpfner reports only undeniable truth, we can confirm from our own experience. Yes, we must admit that many important things are still concealed here, which a Saxon preacher is obligated to do and which he cannot do without denying God's Word. This includes that a Saxon preacher must use an agendum and hymnals that contain the most obvious unbelief, yes, that he must acknowledge the most atrocious heretics, scoffers, blasphemers, and the most avowed enemies of Christ and His Church as his chief shepherds.

As terrible as the situation is now for the church in Saxony and in most of the German  
However, we must firmly reject the step that Mr. H. has taken, although we took this step ourselves eight years ago out of a mistaken conscience. It is certainly certain to us that a Lutheran preacher cannot accept an office in Saxony, since if he accepts one, he will be presented with conditions which he cannot accept without violating his conscience; If, however, a preacher, perhaps in ignorance, has accepted a Saxon preaching office, and he later comes to the realization that he has thereby taken upon himself obligations contrary to God's Word, he must protest against the sinful thing that is imposed upon him and refrain from doing it, but he may never voluntarily leave an office that has once been entrusted to him. Mr. Höpfner does indeed say: "I am leaving for the sake of conscience, i.e., because I want to be a good shepherd." However, this is a contradiction. Christ demands of a good shepherd that he not abandon the sheep given to him and not flee (John 10:12); now it cannot be against one's conscience to keep Christ's commandment, much less can one transgress a commandment of Christ for the sake of conscience. There can only be two cases in which a preacher rightfully leaves his church, either when he is called away by God or when he is persecuted and driven away. Matth. 10, 23. In the latter case, a preacher does it because he is forbidden in God's Word to expel violence with violence.

May God enlighten our dear brothers in office and faith so that they will testify for the truth and against all falsehood with words and deeds, but never voluntarily leave their armies, but rather give up their lives. If they are faithful, there is no doubt that God will rescue them from their Babylonian captivity sooner or later.

To the readers of the "Lutheraner. - With the present number, our journal closes its second year; since it will appear in an enlarged format with the next year's issue, without a price increase, and since it will be necessary, for the sake of certain circumstances, to let the first two issues go out at once, readers will be indulgent if the next issues remain out a little longer than usual.

Paid.

2nd year. Hr. k. Wier.

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